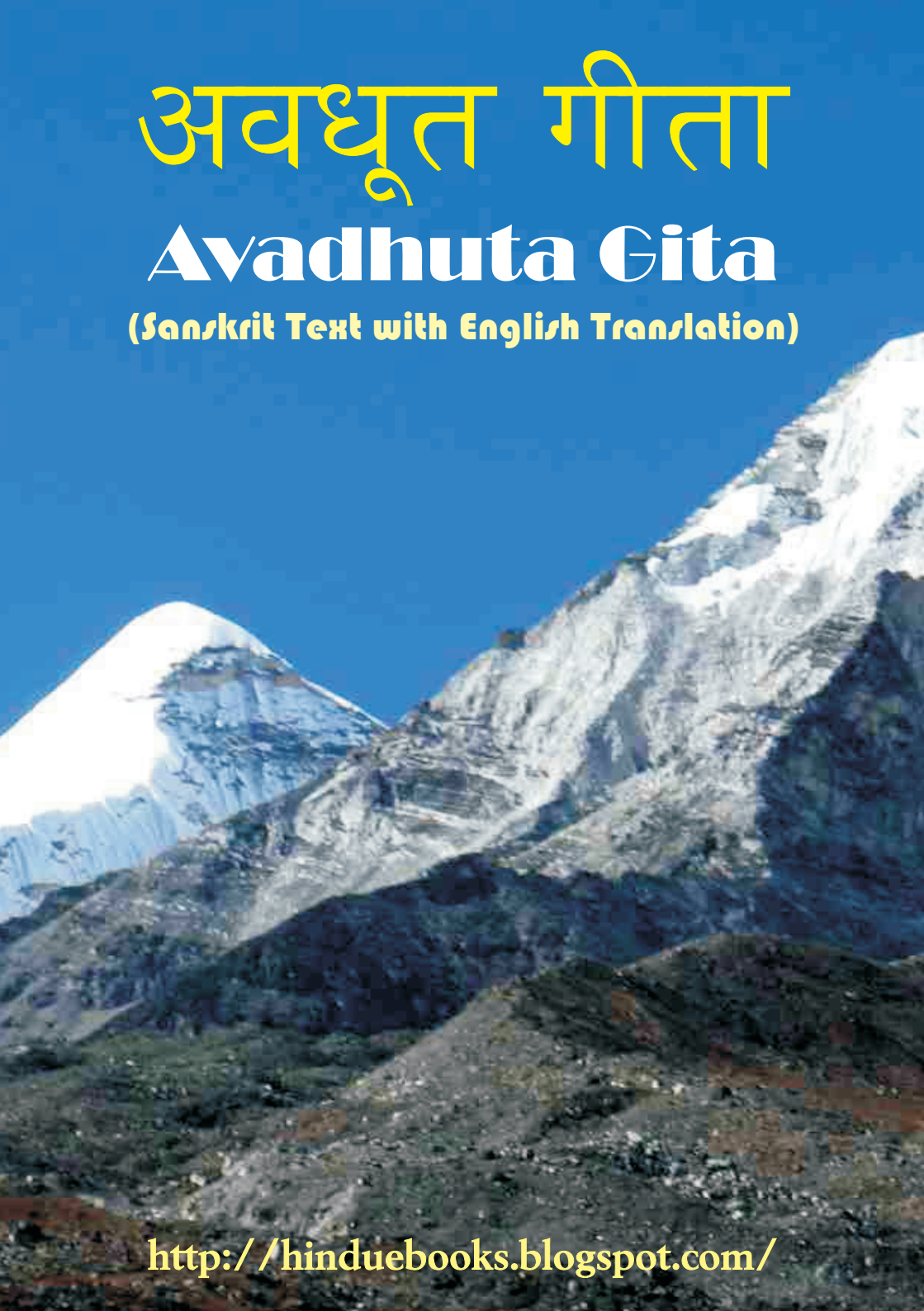
अवधूत गीता

Avadhuta Gita

(Sanskrit Text with English Translation)



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अथ प्रथमोऽध्यायः

ईश्वरानुग्रहादेव पुंसामद्वैतवासना ।

महद्भयपरित्राणाद्विप्राणामुपजायते ॥ १॥

Through the grace of God alone, the desire for non-duality arises in wise men to save them from great fear.

Non-duality - monistic Consciousness, in which the knower, knowledge, and knowable - soul and God - become one; the highest realization of Divinity.

Fear - The word "fear" includes also such states of mind as insecurity, despair, and grief, all of which arise from a consciousness of oneself as limited and separate from others and which

therefore can be dispelled only by realizing oneself as the All.

येनेदं पूरितं सर्वमात्मनैवाअत्मनात्मनि ।

निराकारं कथं वन्दे ह्यभिन्नं शिवमव्ययम् ॥ २॥

How shall I salute the formless Being, indivisible, auspicious and immutable, who fills all this with His Self and also fills the self with His Self?

Salute - No form of greeting or worship is possible where there is no consciousness of distinction.

Fills, etc. - The reality and substance of the so-called individual self is the Divine Self.

पञ्चभूतात्मकं विश्वं मरीचिजलसन्निभम् ।

कस्याप्यहो नमस्कुर्यामहमेको निरञ्जनः ॥ ३॥

The universe composed of the five elements is like water etc. in a mirage. Oh, to whom shall I make obeisance -I who am one and taintless?

Five elements - earth, water, fire, air, and ether. According to most philosophical systems of India, these combine to constitute the phenomenal universe and are derived from God associated with Maya or ignorance.

Taintless **-** untouched by the slightest ignorance and hence absolutely pure. The word is often applied to the Self and God.

आत्मैव केवलं सर्वं भेदाभेदो न विद्यते ।

अस्ति नास्ति कथं ब्रूयां विस्मयः प्रतिभाति मे ॥ ४॥

All is verily the absolute Self. Distinction and non-distinction do not exist. How can I say, "It (the universe) exists; it does not exist"? I am filled with wonder!

वेदान्तसारसर्वस्वं ज्ञानं विज्ञानमेव च ।

अहमात्मा निराकारः सर्वव्यापी स्वभावतः ॥ ५॥

The essence and the whole of Vedanta is this Knowledge, this supreme Knowledge: That I am by nature the formless, all-pervasive Self.

यो वै सर्वात्मको देवो निष्कलो गगनोपमः ।

स्वभावनिर्मलः शुद्धः स एवायं न संशयः ॥ ६॥

There is no doubt that I am that God who is the Self of all; Pure, indivisible, like the sky. Naturally stainless.

अहमेवाव्ययोऽनन्तः शुद्धविज्ञानविग्रहः ।

सुखं दुःखं न जानामि कथं कस्यापि वर्तते ॥ ७॥

I indeed am immutable and infinite -of the form of pure Intelligence. I do not know how or in relation to whom joy and sorrow exist.

न मानसं कर्म शुभाशुभं मे

न कायिकं कर्म शुभाशुभं मे ।

न वाचिकं कर्म शुभाशुभं मे

ज्ञानामृतं शुद्धमतीन्द्रियोऽहम् ॥ ८॥

I have no mental activity, good or bad; I have no bodily function, good or bad; I have no verbal action, good or bad. I am the nectar of Knowledge –beyond the senses, pure.

मनो वै गगनाकारं मनो वै सर्वतोमुखम् ।

मनोऽतीतं मनः सर्वं न मनः परमार्थतः ॥ ९॥

The mind indeed is of the form of space. The mind indeed is omnifaced. The mind is the past. The mind is all. But in reality there is no mind.

All - the phenomenal universe -including all time and space - cosmos.

In reality - In the highest realization of the Spirit there is no mind.

अहमेकमिदं सर्वं व्योमातीतं निरन्तरम् ।

पश्यामि कथमात्मानं प्रत्यक्षं वा तिरोहितम् ॥ १०॥

I, the One only, am all this, beyond space and continuous. How can I see the Self as visible or hidden?

Continuous - without the intervention of another substance, therefore homogeneous and undifferentiated.

Hidden - The question of the Self as being hidden or visible does not arise when one oneself is that Self.

त्वमेवमेकं हि कथं न बुध्यसे

समं हि सर्वेषु विमृष्टमव्ययम् ।

सदोदितोऽसि त्वमखण्डितः प्रभो

दिवा च नक्तं च कथं हि मन्यसे ॥ ११॥

Thus you are One. Why then do you not understand -that you are the unchangeable One, equally perceived in all? O mighty One, how can you, who are ever-shining, unrestricted, think of day and night?

You - Dattatreya now addresses the disciple to whom he is imparting he highest truth.

Night - There can be no perception of any time or condition in perfect Self-realization.

आत्मानं सततं विद्धि सर्वत्रैकं निरन्तरम् ।

अहं ध्याता परं ध्येयमखण्डं खण्ड्यते कथम् ॥ १२॥

Know the Self always to be everywhere, one and unintercepted. I am the meditator and the highest object of meditation. Why do you divide the Indivisible?

Unintercepted - See note on "Continuous," verse 10.

Divide, etc. - Even the act of meditation is an expression of ignorance because it implies duality.

न जातो न मृतोऽसि त्वं न ते देहः कदाचन ।

सर्वं ब्रह्मेति विख्यातं ब्रवीति बहुधा श्रुतिः ॥ १३॥

You are not born nor do you die. At no time do you have a body. The scripture declares in

many different ways - the well-known dictum: "All is Brahman."

स बाह्याभ्यन्तरोऽसि त्वं शिवः सर्वत्र सर्वदा ।

इतस्ततः कथं भ्रान्तः प्रधावसि पिशाचवत् ॥ १४॥

You are He who is exterior and interior. You are the auspicious One existing everywhere at all times. Why are you running hither and thither deluded, like an unclean spirit?

संयोगश्च वियोगश्च वर्तते न च ते न मे ।

न त्वं नाहं जगन्नेदं सर्वमात्मैव केवलम् ॥ १५॥

Union and separation exist in regard neither to you nor to me. There is no you, no me, nor is there this universe. All is verily the Self alone.

शब्दादिपञ्चकस्यास्य नैवासि त्वं न ते पुनः ।

त्वमेव परमं तत्त्वमतः किं परितप्यसे ॥ १६॥

You do not belong to that which is composed of the five objects of sense, such as sound; nor does that belong to you. You indeed are the supreme Reality. Why then do you suffer?

Five - The world appearance is composed of the five objects of sense: sight, sound, touch, taste, and smell, and is not in reality connected with the Self.

जन्म मृत्युर्न ते चित्तं बन्धमोक्षौ शुभाशुभौ ।

कथं रोदिषि रे वत्स नामरूपं न ते न मे ॥ १७॥

For you there is no birth or death, for you there is no mind, for you there is no bondage or liberation, no good or evil. Why do you shed tears, my child? Neither you nor I have name and form.

अहो चित्त कथं भ्रान्तः प्रधावसि पिशाचवत् ।

अभिन्नं पश्य चात्मानं रागत्यागात्सुखी भव ॥ १८॥

Oh mind, why do you wander about deluded, like an unclean spirit?
Behold the Self indivisible. Be happy through renunciation of attachment.

त्वमेव तत्त्वं हि विकारवर्जितं

निष्कम्पमेकं हि विमोक्षविग्रहम् ।

न ते च रागो ह्यथवा विरागः

कथं हि सन्तप्यसि कामकामतः ॥ १९॥

You verily are Truth, devoid of change, motionless, one, of the nature of freedom. You have neither attachment nor aversion . Why do you suffer, seeking the objects of desires?

वदन्ति श्रुतयः सर्वाः निर्गुणं शुद्धमव्ययम् ।

अशरीरं समं तत्त्वं तन्मां विद्धि न संशयः ॥ २०॥

All the scriptures say that the Truth is without attributes, pure, immutable, bodiless, and existing equally everywhere. Know me to be That.

साकारमनृतं विद्धि निराकारं निरन्तरम् ।

एतत्तत्त्वोपदेशेन न पुनर्भवसम्भवः ॥ २१॥

Know that which has form to be false, that which is formless to be eternal. Through the instruction of this truth there is no longer rebirth into this world.

No longer, etc. - Knowing oneself as eternal, one is not born into this world anymore, since incarnation is caused only by the soul's ignorance of its true nature. Yet let it be known

that some return for compassion's sake while yet knowing the absolute.

एकमेव समं तत्त्वं वदन्ति हि विपश्चितः ।

रागत्यागात्पुनश्चित्तमेकानेकं न विद्यते ॥ २२॥

Sages say that Reality is one only and the same. And through renunciation of attachment, the mind, which is one and many, ceases to exist.

One and many - "one" in a high (but not the highest) state of illumination, "many" in the state of ignorance.

अनात्मरूपं च कथं समाधिरात्मस्वरूपं च कथं समाधिः ।

अस्तीति नास्तीति कथं समाधिर्मोक्षस्वरूपं यदि सर्वमेकम् ॥ २३॥

If it is of the nature of the not-Self, how can there be Samadhi? If it is of the nature of the Self, how can there be Samadhi? If it is both "is" and "is not", how can there be Samadhi? If all is

one and of the nature of freedom, how can there be Samadhi?

It **-** inconscientousness or true realization.

Samadhi **-** the absorption of the mind in the absolute Brahman, as a result of which the eternal Truth is realized. Dattatreya maintains that the practice of Samadhi has no justification. If the universe of our experience is the not-Self, then the true "I" is not in the state of Samadhi, for Truth is not there. If our experience is of the Self, then Samadhi is superfluous. How can The Self then be in Samadhi?

विशुद्धोऽसि समं तत्त्वं विदेहस्त्वमजोऽव्ययः ।

जानामीह न जानामीत्यात्मानं मन्यसे कथम् ॥ २४॥

You are pure homogeneous Reality, disembodied, unborn, and immutable. Why do you think of yourself as "I know it here" or as "I do not know"?

"I know it here", etc. - Our knowledge of our Self in this earthly state is incorrect. To maintain that we do not have any true knowledge of our Self here is also incorrect.

तत्त्वमस्यादिवाक्येन स्वात्मा हि प्रतिपादितः ।

नेति नेति श्रुतिर्ब्रूयादनृतं पाञ्चभौतिकम् ॥ २५॥

By such sentences as "That thou art," our own Self is affirmed. Of that which is untrue and composed of the five elements – the Sruti (scripture) says, "Not this, not this." (Neti Neti)

That, etc. - the phenomenal existence as well as the unknowable.

Five elements - earth, water, fire, air, and ether, of which, according to the Indian systems of philosophy the whole relative existence is constituted. See verse 3.

Sruti - the Vedas, particularly the Upanishads, the original texts of the Vedanta philosophy.

आत्मन्येवात्मना सर्वं त्वया पूर्णं निरन्तरम् ।

ध्याता ध्यानं न ते चित्तं निर्लज्जं ध्यायते कथम् ॥ २६॥

As the self is filled by the Self, so is all filled continuously by you. There is no meditator or meditation. Why does your mind meditate shamelessly?

Shamelessly - One should be ashamed to meditate, because meditation pre-supposes a shameful forgetfulness of one's true nature. If one does not know The Self meditation is the way to realization. After realization one will cease to meditate.

शिवं न जानामि कथं वदामि

शिवं न जानामि कथं भजामि ।

अहं शिवश्चेत्परमार्थतत्त्वं

समस्वरूपं गगनोपमं च ॥ २७॥

I do not know the Supreme; how shall I speak of Him? I do not know the Supreme how shall I worship Him? If I am the supreme One, who is the highest Truth, who is homogeneous Being and like unto space, how then shall I speak of Him and worship Him?

Know, etc. - Empirical knowledge belongs to a lower state in which the Supreme cannot be perceived; therefore one cannot speak of "knowing" the Supreme. If I am the supreme, how can I see myself? Can the eye see the eye?

नाहं तत्त्वं समं तत्त्वं कल्पनाहेतुवर्जितम् ।

ग्राह्यग्राहकनिर्मुक्तं स्वसंवेद्यं कथं भवेत् ॥ २८॥

The principle of ego is not the Truth, which is homogeneous, which is free from the cause of superimposition and distinctions of perceived and perceiver. How can the ego be That which is aware of Itself?

अनन्तरूपं न हि वस्तु किंचि-

त्तत्त्वस्वरूपं न हि वस्तु किंचित् ।

आत्मैकरूपं परमार्थतत्त्वं

न हिंसको वापि न चाप्यहिंसा ॥ २९॥

There is no substance whatever which is by nature unlimited. There is no substance whatever which is of the nature of Reality. The very Self is the supreme Truth. There is neither injury nor non injury in It.

Substance - relative reality.

विशुद्धोऽसि समं तत्त्वं विदेहमजमव्ययम् ।

विभ्रमं कथमात्मार्थे विभ्रान्तोऽहं कथं पुनः ॥ ३०॥

You are the homogeneous Reality; you are pure, bodiless, birthless, and imperishable. Why then do you have any delusion about the Self? Again, why am I myself deluded?

घटे भिन्ने घटाकाशं सुलीनं भेदवर्जितम् ।

शिवेन मनसा शुद्धो न भेदः प्रतिभाति मे ॥ ३१॥

When the pot is broken, the space within it is absorbed in the infinite space and becomes undifferentiated. When the mind becomes pure, I do not perceive any difference between the mind and the supreme Being.

न घटो न घटाकाशो न जीवो न जीवविग्रहः ।

केवलं ब्रह्म संविद्धि वेद्यवेदकवर्जितम् ॥ ३२॥

There is no pot; there is no pot's interior space.Neither is there an individual soul nor the form of an individual soul. Know the absolute Brahman, devoid of knowable and knower.

सर्वत्र सर्वदा सर्वमात्मानं सततं ध्रुवम् ।

सर्वं शून्यमशून्यं च तन्मां विद्धि न संशयः ॥ ३३॥

Know me to be that Self who is everything and everywhere at all times, the one who is eternal, steady, the All, the non-existent, and the Existent. Have no doubt.

Non-existent - the phenomenal aspect of being, which has now disappeared.

वेदा न लोका न सुरा न यज्ञा

वर्णाश्रमो नैव कुलं न जातिः ।

न धूममार्गो न च दीप्तिमार्गो

ब्रह्मैकरूपं परमार्थतत्त्वम् ॥ ३४॥

There are no Vedas, no worlds, no gods, no sacrifices. There is certainly no caste, no stage in life, no family, no birth. There is neither the path of smoke nor the path of light. There is only the highest Truth, the homogeneous Brahman.

Stage in life - any of the four stages into which life is divided by the Hindus, namely, those of the student, the householder, the contemplative, and the mendicant.

The path of smoke, etc. - the two paths along which - according to Hinduism, souls travel to the invisible worlds after death.

व्याप्यव्यापकनिर्मुक्तः त्वमेकः सफलं यदि ।

प्रत्यक्षं चापरोक्षं च ह्यात्मानं मन्यसे कथम् ॥ ३५॥

If you are free of the pervaded and pervader, if you are one and fulfilled, how can you think of yourself as directly perceptible by the senses or beyond the range of the senses?

Free, etc. - one who has transcended the sense of distinction between forms ("pervaded") and the Divine Substance ("pervader"). Such a one, therefore, has constant, unobstructed consciousness of Divinity. Such a one has the dual realization of form and formless.

Directly - that is to say, in the manner in which the unenlightened perceives by the sense. In the highest state of realization, sense perception is no longer distinguishable from spiritual intuition.

अद्वैतं केचिदिच्छन्ति द्वैतमिच्छन्ति चापरे ।

समं तत्त्वं न विन्दन्ति द्वैताद्वैतविवर्जितम् ॥ ३६॥

Some seek nonduality, others duality. They do not know the Truth, which is the same at all times and everywhere, which is devoid of both duality and nonduality.

श्वेतादिवर्णरहितं शब्दादिगुणवर्जितम् ।

कथयन्ति कथं तत्त्वं मनोवाचामगोचरम् ॥ ३७॥

How can they describe the Truth, which is beyond mind and words, which is devoid of white and other colours, of sound and other qualities?

यदाऽनृतमिदं सर्वं देहादिगगनोपमम् ।

तदा हि ब्रह्म संवेत्ति न ते द्वैतपरम्परा ॥ ३८॥

When all these appear to you as false, when the body and so on appear to you like space, then you know Brahman truly, then for you there is no dual series.

Dual series - such as "I and Thou" (self and God), "I and it" (self and the world), and so on. Also it means "Self and not-Self" and the series of their evolutes.

परेण सहजात्मापि ह्यभिन्नः प्रतिभाति मे ।

व्योमाकारं तथैवैकं ध्याता ध्यानं कथं भवेत् ॥ ३९॥

Even my natural self appears to me as non-distinct from the supreme Self; it appears to be one and like space. How can there be meditator and meditation?

यत्करोमि यदश्नामि यज्जुहोमि ददामि यत् ।

एतत्सर्वं न मे किंचिद्विशुद्धोऽहमजोऽव्ययः ॥ ४०॥

What I do, what I eat, what I sacrifice, what I give - all this is not mine in the least. I am pure, unborn, undecaying.

सर्वं जगद्विद्धि निराकृतीदं

सर्वं जगद्विद्धि विकारहीनम् ।

सर्वं जगद्विद्धि विशुद्धदेहं

सर्वं जगद्विद्धि शिवैकरूपम् ॥ ४१॥

Know all this universe to be formless. Know all this universe to be without change. Know all this universe to be of purified body. Know all this universe to be of the nature of the Absolute.

Of purified body - That is to say, the material substance of which the universe appears to be constituted is really nothing but pure Spirit/Consciousness.

तत्त्वं त्वं न हि सन्देहः किं जानाम्यथवा पुनः ।

असंवेद्यं स्वसंवेद्यमात्मानं मन्यसे कथम् ॥ ४२॥

You are verily the Truth. There is no doubt about it - otherwise, what do I know? Why do you consider the Self, which is perceptible to Itself, as imperceptible?

Otherwise - If one does not perceive every being as The Self, one is still
ignorant.

मायाऽमाया कथं तात छायाऽछाया न विद्यते ।

तत्त्वमेकमिदं सर्वं व्योमाकारं निरञ्जनम् ॥ ४३॥

My child, how can there be illusion and non illusion, shadow and lack of shadow? All this is one Truth, all this is of the nature of space and without taint.

आदिमध्यान्तमुक्तोऽहं न बद्धोऽहं कदाचन ।

स्वभावनिर्मलः शुद्ध इति मे निश्चिता मतिः ॥ ४४॥

I am free in the beginning, in the middle, and in the end. I am never bound. This is my sure knowledge that I am naturally spotless and pure.

महदादि जगत्सर्वं न किंचित्प्रतिभाति मे ।

ब्रह्मैव केवलं सर्वं कथं वर्णाश्रमस्थितिः ॥ ४५॥

The whole universe, beginning with the principle of cosmic intelligence, is not in the least manifest to me. All is indeed Brahman alone. How can there be any existence in cast or stage of life for me?

जानामि सर्वथा सर्वमहमेको निरन्तरम् ।

निरालम्बमशून्यं च शून्यं व्योमादिपञ्चकम् ॥ ४६॥

I know that all, in every way, is the one indivisible "I" which is self-sustained and full, while the five elements, beginning with ether, are empty.

न षण्ढो न पुमान्न स्त्री न बोधो नैव कल्पना ।

सानन्दो वा निरानन्दमात्मानं मन्यसे कथम् ॥ ४७॥

The Self is neither eunuch, man, nor woman: it is neither idea nor imagination. How can you think the Self to be full of joy or joyless?

Full of joy - Here "joy" is used in the sense of relative joy as perceived by the senses and the mind.

Joyless - Here the reference is to transcendental Joy.

षडङ्गयोगान्न तु नैव शुद्धं

मनोविनाशान्न तु नैव शुद्धम् ।

गुरूपदेशान्न तु नैव शुद्धं

स्वयं च तत्त्वं स्वयमेव बुद्धम् ॥ ४८॥

The Self certainly does not become pure through the practice of six-limbed yoga. It certainly is not purified by the destruction of the mind. It certainly is not made pure by the instructions of the teacher. It is Itself the Truth. It is Itself the illumined One.

Six-limbed - consisting of six parts or steps, namely, posture, control of the vital force, self-withdrawal, concentration, meditation, and Samadhi.

न हि पञ्चात्मको देहो विदेहो वर्तते न हि ।

आत्मैव केवलं सर्वं तुरीयं च त्रयं कथम् ॥ ४९॥

There is no body made up of five elements; nor is there anyone who is disembodied. All is verily the Self alone. How can there be the three states and the fourth?

Five elements - See verses 3 and 25.

Anyone, etc. - When the pure Self is spoken of as disembodied, the idea of body is associated with It, though negatively. All such qualifications of the Self (or Soul) are denied in this as well as in other verses.

Three states, etc. - the waking state, the dream state, and the deep sleep state: the ordinary conditions of individuals when they are ignorant of their true nature, which is usually called the fourth or transcendental state. To name the transcendental state as the fourth is

itself an error, as such a designation, which makes it a correlative of the other three states, is inapplicable to the absolute Self.

न बद्धो नैव मुक्तोऽहं न चाहं ब्रह्मणः पृथक् ।

न कर्ता न च भोक्ताहं व्याप्यव्यापकवर्जितः ॥ ५०॥

I am not bound, I am not, indeed, liberated -I am not different from Brahman. Neither doer nor enjoyer -I am devoid of the distinctions of the pervaded and the pervader.

Liberated - The Self cannot be "liberated", since it was never bound.

Pervaded, etc. - The Sanskrit words for pervaded and pervader are vyapya and vyapaka, meaning the particular and the universal. The particular is pervaded by or constituted of the universal. The Self can be neither particular nor universal, as both these

designations imply distinction, division, and limitation.

यथा जलं जले न्यस्तं सलिलं भेदवर्जितम् ।

प्रकृतिं पुरुषं तद्वदभिन्नं प्रतिभाति मे ॥ ५१॥

As water, when water has been poured into water, has no distinctions, so purusa and prakrti appear nondifferent to me.

Purusa, etc. - Purusa: Soul. Prakrti: Cosmos. Ordinarily considered to be opposite principles, conscious and unconscious, they are here recognized as identical in the highest spiritual experience.

यदि नाम न मुक्तोऽसि न बद्धोऽसि कदाचन ।

साकारं च निराकारमात्मानं मन्यसे कथम् ॥ ५२॥

If indeed you are never bound or liberated, how then can you think yourself with form or as formless?

With form, etc. - The Self, of course, is without form, but saying so implies recognition of form; therefore even the idea of the formlessness of the Self is repudiated.

जानामि ते परं रूपं प्रत्यक्षं गगनोपमम् ।

यथा परं हि रूपं यन्मरीचिजलसन्निभम् ॥ ५३॥

I know your supreme Form to be directly perceivable, like the sky. I know your lower form to be as water in a mirage. Like the sky – without division or distinction, with-out change.

Lower, etc. - apparent form

न गुरुर्नोपदेशश्च न चोपाधिर्न मे क्रिया ।

विदेहं गगनं विद्धि विशुद्धोऽहं स्वभावतः ॥ ५४॥

I have neither teacher nor instruction, limiting adjunct nor activity. Know that I am by nature pure, homogenous, bodiless, like the sky.

Limiting, etc. - any qualification.

विशुद्धोऽस्य शरीरोऽसि न ते चित्तं परात्परम् ।

अहं चात्मा परं तत्त्वमिति वक्तुं न लज्जसे ॥ ५५॥

You are pure, you are without a body, your mind is not higher than the highest. You need not be ashamed to say, "I am the Self, the supreme Truth."

Mind, etc. - The mind is not the Self.

कथं रोदिषि रे चित्त ह्यात्मैवात्मात्मना भव ।

पिब वत्स कलातीतमद्वैतं परमामृतम् ॥ ५६॥

Why are you weeping, O mind? Do you the Self, be the Self by means of the Self. Drink, my child, the supreme nectar of Nonduality, transcending all divisions.

Means, etc. - One cannot attain to Self - knowledge except through the Self itself. How can the mind, which is not- Self, reveal the Self?

नैव बोधो न चाबोधो न बोधाबोध एव च ।

यस्येदृशः सदा बोधः स बोधो नान्यथा भवेत् ॥ ५

There is neither knowledge nor ignorance nor knowledge combined withignorance. He who has always such knowledge is himself Knowledge.It is never otherwise.

Knowledge **-** The Absolute is spoken of as Existence, Knowledge, and Bliss.

ज्ञानं न तर्को न समाधियोगो

न देशकालौ न गुरूपदेशः ।

स्वभावसंवित्तरहं च तत्त्व-

माकाशकल्पं सहजं ध्रुवं च ॥ ५८॥

There is no need of knowledge, reasoning, time, space, instruction from a teacher, or attainment of Samadhi. I am naturally the perfect Consciousness, the Real, like the sky, Spontaneous and steady.

Samadhi - See verse 23. Dattatreya maintains that the practice of Samadhi is not necessarybecause, according to him, the Self has never been bound and hence does not require to practice anything to gain knowledge of Itself.

The Self, which is Consciousness Itself, can never lose consciousness of Its true nature and therefore Samadhi is superfluous.

न जातोऽहं मृतो वापि न मे कर्म शुभाशुभम् ।

विशुद्धं निर्गुणं ब्रह्म बन्धो मुक्तिः कथं मम ॥ ५९॥

I was not born nor have I death. I have no action, good or evil. I am Brahman, stainless, without qualities. How can there be bondage or liberation for me?

यदि सर्वगतो देवः स्थिरः पूर्णो निरन्तरः ।

अन्तरं हि न पश्यामि स बाह्याभ्यन्तरः कथम् ॥ ६

If God pervades all, if God is immovable, full, undivided, then I see no division. How can He have exterior or interior?

How, etc. - Exterior or interior cannot be spoken of He is indivisible and infinite.

स्फुरत्येव जगत्कृत्स्नमखण्डितनिरन्तरम् ।

अहो मायामहामोहो द्वैताद्वैतविकल्पना ॥ ६१॥

The whole universe shines undivided and unbroken. Oh, the maya, the great delusion - the imagination of duality and nonduality!

Maya - ignorance.

साकारं च निराकारं नेति नेतीति सर्वदा ।

भेदाभेदविनिर्मुक्तो वर्तते केवलः शिवः ॥ ६२॥

Always "not this, not this" to both the formless and the formed. Only the Absolute exists, transcending difference and non difference.

"Not this", etc. - No formed or formless object can be considered to be the ultimate Reality.

न ते च माता च पिता च बन्धुः

न ते च पत्नी न सुतश्च मित्रम् ।

न पक्षपाती न विपक्षपातः

कथं हि संतप्तिरियं हि चित्ते ॥ ६३॥

You have no mother, no father, no wife, no son, no relative, no friend. You have no likes or dislikes. Why is this anguish in your mind?

दिवा नक्तं न ते चित्तं उदयास्तमयौ न हि ।

विदेहस्य शरीरत्वं कल्पयन्ति कथं बुधाः ॥ ६४॥

O mind, for you there is no day or night, rising or setting. How can the wise imagine an embodied state for the bodiless?

नाविभक्तं विभक्तं च न हि दुःखसुखादि च ।

न हि सर्वमसर्वं च विद्धि चात्मानमव्ययम् ॥ ६५॥

The Self is neither divided nor undivided -nor has It sadness, happiness, and the like, nor is It all or less than all. Know the Self to be immutable.

नाहं कर्ता न भोक्ता च न मे कर्म पुराऽधुना ।

न मे देहो विदेहो वा निर्ममेति ममेति किम् ॥ ६६॥

I am not the doer or enjoyer. Work have I none, now or formerly. I have no body nor am I bodiless. How can I have or not have a sense of "my-ness"?

न मे रागादिको दोषो दुःखं देहादिकं न मे ।

आत्मानं विद्धि मामेकं विशालं गगनोपमम् ॥ ६७॥

I have no fault such as passion and the like - nor have I any sorrow arising from the body. Know me to be the one Self, vast and like the sky.

सखे मनः किं बहुजल्पितेन

सखे मनः सर्वमिदं वितर्क्यम् ।

यत्सारभूतं कथितं मया ते

त्वमेव तत्त्वं गगनोपमोऽसि ॥ ६८॥

Friend mind, of what use is much vain talk? Friend mind, all this is mere conjecture. I have told you that which is the essence:You indeed are the Truth, like the sky.

All, etc. - Words and ideas, being finite and related to finite objects, can never reveal Truth completely.

येन केनापि भावेन यत्र कुत्र मृता अपि ।

योगिनस्तत्र लीयन्ते घटाकाशमिवाम्बरे ॥ ६९॥

In whatever place yogis die, in whatever state, there they dissolve, as the space of a jar dissolves into the sky.

Dissolve, etc. - become identified with the Self.

तीर्थे चान्त्यजगेहे वा नष्टस्मृतिरपि त्यजन् ।

समकाले तनुं मुक्तः कैवल्यव्यापको भवेत् ॥ ७०॥

Giving up the body in a holy place or in the house of a candala, the yogi, even if he has lost consciousness, becomes identified with the Absolute as soon as he is free of the body.

Candala - one belonging to the lowest stratum - considered unclean and impure - of Hindu society.

Lost, etc. - that is to say, apparently so. The inward awareness of the yogi can never be clouded.

धर्मार्थकाममोक्षांश्च द्विपदादिचराचरम् ।

मन्यन्ते योगिनः सर्वं मरीचिजलसन्निभम् ॥ ७१॥

The yogis consider duty in life, pursuit of wealth, enjoyment of love, liberation, and everything movable or immovable such as man and so on to be a mirage.

अतीतानागतं कर्म वर्तमानं तथैव च ।

न करोमि न भुञ्जामि इति मे निश्चला मतिः ॥ ७२॥

This is my certain perception: I neither perform nor enjoy past action, future action, or present action.

शून्यागारे समरसपूत

स्तिष्ठन्नेकः सुखमवधूतः ।

चरति हि नग्नस्त्यक्त्वा गर्वं

विन्दति केवलमात्मनि सर्वम् ॥ ७३॥

The avadhuta alone, pure in evenness of feeling, abides happy in an empty dwelling place. Having renounced all, he moves about naked. He perceives the Absolute, the All, within himself.

Avadhuta - a liberated soul, one who has "passed away from" or "shaken off" all worldly attachments and cares, and has realized his identity with God.

त्रितयतुरीयं नहि नहि यत्र

विन्दति केवलमात्मनि तत्र ।

धर्माधर्मौ नहि नहि यत्र

बद्धो मुक्तः कथमिह तत्र ॥ ७४॥

Where there are neither the three states of consciousness nor the fourth, there one attains the Absolute in the Self. How is it possible to be bound or free - where there is neither virtue nor vice?

विन्दति विन्दति नहि नहि मन्त्रं

छन्दोलक्षणं नहि नहि तन्त्रम् ।

समरसमग्नो भावितपूतः

प्रलपितमेतत्परमवधूतः ॥ ७५॥

The avadhuta never knows any mantra in Vedic metre nor any tantra. This is the supreme utterance of the avadhuta, purified by meditation and merged in the sameness of infinite Being.

Mantra - a hymn or a sacred prayer.

Tantra - system of rites and ceremonies.

This - the truth as enunciated in the whole discourse.

सर्वशून्यमशून्यं च सत्यासत्यं न विद्यते ।

स्वभावभावतः प्रोक्तं शास्त्रसंवित्तिपूर्वकम् ॥ ७६ ॥

There exists neither complete void nor voidlessness, neither truth nor untruths of the scriptures, has uttered this spontaneously from his own nature.

Truth - Complete Truth does not exist in the plane of relative existence

द्वितीयोऽध्यायः Chapter 2

बालस्य वा विषयभोगरतस्य वापि

मूर्खस्य सेवकजनस्य गृहस्थितस्य ।

एतद्गुरोः किमपि नैव न चिन्तनीयं

रत्नं कथं त्यजति कोऽप्यशुचौ प्रविष्टम् ॥ १॥

Of the teacher-even if he be young illiterate, or addicted to the enjoyment of sense objects, even if he be a servant or a householder – none of these should be considered. Does anyone shun a gem that has fallen in an impure place?

Illiterate here refers to one who is not versed in the scriptures. Addicted (apparently so.)

नैवात्र काव्यगुण एव तु चिन्तनीयो

ग्राह्यः परं गुणवता खलु सार एव ।

सिन्दूरचित्ररहिता भुवि रूपशून्या

पारं न किं नयति नौरिह गन्तुकामान् ॥ २॥

In such a case one should not consider even the quality of scholarship. A worldly person should recognize only the essence. Does not a boat, though devoid of beauty and vermilion paint nevertheless ferry passengers?

Essence,etc. - The essential qualification of the teacher is not intellectual immanence, but capacity to impart spiritual illumination.

प्रयत्नेन विना येन निश्चलेन चलाचलम् ।

ग्रस्तं स्वभावतः शान्तं चैतन्यं गगनोपमम् ॥ ३॥

The unmoving One, who without effort possesses all that is movable and immovable, is consciousness, naturally calm, like the sky.

अयत्नाच्छालयेद्यस्तु एकमेव चराचरम् ।

सर्वगं तत्कथं भिन्नमद्वैतं वर्तते मम ॥ ४॥

How can He, the One and All-pervading, who moves effortlessly all that is movable and immovable, be differentiated! To me He is nondual.

अहमेव परं यस्मात्सारात्सारतरं शिवम् ।

गमागमविनिर्मुक्तं निर्विकल्पं निराकुलम् ॥ ५॥

I am verily supreme since I am the Absolute, more essential than all essences, since I am free from birth and death, calm and undifferentiated.

सर्वावयवनिर्मुक्तं तथाहं त्रिदशार्चितम् ।

संपूर्णत्वान्न गृह्णामि विभागं त्रिदशादिकम् ॥ ६॥

Thus I, free from all components, am worshipped by the gods, but being full and perfect, I do not recognize any distinctions such as gods and the like. Free, etc.-not made up of parts; indivisible. Worshipped, etc.-because the true Self is the highest Divinity.

Recognize, etc. - In the highest spiritual realization no distinctions and differences are perceived.

प्रमादेन न सन्देहः किं करिष्यामि वृत्तिमान् ।

उत्पद्यन्ते विलीयन्ते बुद्बुदाश्च यथा जले ॥ ७॥

Ignorance does not create any doubt. What shall I do, being endowed with modifications of the mind? They arise and dissolve like bubbles in water.

Ignorance, etc. - The man of the highest spiritual perception, after realizing his Divine identity, may live on the relative plane and thus

appear enveloped by ignorance, but even then he is never unaware of his Divinity.

What, etc. - Thought the man of highest spiritual perception appears to think, will, etc., yet, as the pure witness, he remains completely separate from mental activities.

महदादीनि भूतानि समाप्यैवं सदैव हि ।

मृदुद्रव्येषु तीक्ष्णेषु गुडेषु कटुकेषु च ॥ ८॥

Thus am I ever pervading all existence beginning with cosmic intelligence - pervading soft, hard, sweet, and pungent substances.

कटुत्वं चैव शैत्यत्वं मृदुत्वं च यथा जले ।

प्रकृतिः पुरुषस्तद्वदभिन्नं प्रतिभाति मे ॥ ९॥

As pungency, coldness, or softness is nondifferent from water, so prakrti is nondifferent from purusa-thus it appears to me. Prakrti-nature; relative existence.

Purusa - spirit, the Absolute.

सर्वाख्यारहितं यद्यत्सूक्ष्मात्सूक्ष्मतरं परम् ।

मनोबुद्धीन्द्रियातीतमकलङ्कं जगत्पतिम् ॥ १०॥

The Lord of the universe is devoid of all names. He is subtler than the subtlest, supreme, He is spotless, beyond the senses, mind, and intellect. Lord, etc.-the Self.

ईदृशं सहजं यत्र अहं तत्र कथं भवेत् ।

त्वमेव हि कथं तत्र कथं तत्र चराचरम् ॥ ११॥

Where there is such a natural Being, how can there be "I",how can there be even "you", how can there be the world?

Natural - existing in its natural (i.e., pure) state.

गगनोपमं तु यत्प्रोक्तं तदेव गगनोपमम् ।

चैतन्यं दोषहीनं च सर्वज्ञं पूर्णमेव च ॥ १२॥

That which has been described as being like ether is indeed Like ether. That is Consciousness-blameless, omniscient, and perfect.

पृथिव्यां चरितं नैव मारुतेन च वाहितम् ।

वरिणा पिहितं नैव तेजोमध्ये व्यवस्थितम् ॥ १३॥

It does not move about on the earth or dwell in fire. It is not blown by the wind or covered by water.

आकाशं तेन संव्याप्तं न तद्व्याप्तं च केनचित् ।

स बाह्याभ्यन्तरं तिष्ठत्यवच्छिन्नं निरन्तरम् ॥ १४॥

Space is pervaded by It, but It is not pervaded by anything. It is existing within and without. It is undivided and continuous.

सूक्ष्मत्वात्तददृश्यत्वान्निर्गुणत्वाच्च योगिभिः ।

आलम्बनादि यत्प्रोक्तं क्रमादालम्बनं भवेत् ॥ १५॥

One should successively take recourse to the objects of concentration, as mentioned by the yogis, in accordance with their subtlety, invisibility, and attributelessness.

Take, etc. - In order to attain to the Absolute (or dissolution in the Absolute, as is said in the next verse), one has to reach the state of infinite and undifferentiated Consciousness by

eliminating all mental differentiation or movements.

The method of this elimination is to make consciousness dwell on one object continuously by obstructing its restless tendency to dwell on multifarious objects. But the object of concentration has to be chosen carefully. The beginner chooses a gross object. When he has dwelt on it continuously for some time, his consciousness becomes subtle and steady.

He then chooses a subtle object to concentrate on. Gradually he reaches a high state of concentration, but some differentiations in his consciousness still remain-there is the consciousness of himself as the concentrator, of the object on which he isconcentrating, and of the process of concentration. Next even these differentiations vanish.

For the object of concentration dissolves, and there remains only the pure, undifferentiated Consciousness, the Absolute.

सततोऽभ्यासयुक्तस्तु निरालम्बो यदा भवेत् ।

तल्लयाल्लीयते नान्तर्गुणदोषविवर्जितः ॥ १६॥

When through constant practice one's concentration becomes objectless, then, being divested of merits and demerits, one attains the state of complete dissolution in the Absolute through the dissolution of the object of concentration, but not before then.

विषविश्वस्य रौद्रस्य मोहमूर्च्छाप्रदस्य च ।

एकमेव विनाशाय ह्यमोघं सहजामृतम् ॥ १७॥

For the destruction of the terrible poisonous universe, which produces the unconsciousness of delusion, there is but one infallible remedy- the nectar of naturalness.

Unconsciousness, etc. - delusion which makes one unconscious of the Divine

Reality.

Naturalness - the state of pure Existence; Divine Identity.

भावगम्यं निराकारं साकारं दृष्टिगोचरम् ।

भावाभावविनिर्मुक्तमन्तरालं तदुच्यते ॥ १८॥

That which has form is visible to the eye, while the formless is perceived mentally. That (the Self), being beyond existence and non-existence, is called intermediate.

Intermediate - neither material nor mental, i.e., beyond both.

बाह्यभावं भवेद्विश्वमन्तः प्रकृतिरुच्यते ।

अन्तरादन्तरं ज्ञेयं नारिकेलफलाम्बुवत् ॥ १९॥

The external existence is the universe, the inner existence is called prakrti. One should try to know That which is more interior than the inner existence, That which is like water within the kernel of the coconut.

Prakrti - in its subtle aspects: cosmic intelligence, cosmic mind, etc.

भ्रान्तिज्ञानं स्थितं बाह्यं सम्यग्ज्ञानं च मध्यगम् ।

मध्यान्मध्यतरं ज्ञेयं नारिकेलफलाम्बुवत् ॥ २०॥

Illusory knowledge relates to what is outside, correct knowledge to what is inside. Try to know That which is more interior than the inside, That which is like water within the kernel of the coconut.

पौर्णमास्यां यथा चन्द्र एक एवातिनिर्मलः ।

तेन तत्सदृशं पश्येद्विधादृष्टिर्विपर्ययः ॥ २१॥

There is only one very clear moon on the full moon night. One should perceive That (the Self) like the moon seeing duality is perversion.

अनेनैव प्रकारेण बुद्धिभेदो न सर्वगः ।

दाता च धीरतामेति गीयते नामकोटिभिः ॥ २२॥

No duality can touch the conception of Brahman, because It is all-pervasive. The wise who teach this acquire boundless patience, and their disciples can never be too thankful to them.

गुरुप्रज्ञाप्रसादेन मूर्खो वा यदि पण्डितः ।

यस्तु संबुध्यते तत्त्वं विरक्तो भवसागरात् ॥ २३॥

Whoever, whether he be ignorant or learned, attains to the full awareness of Truth through the grace of a teacher's wisdom, becomes detached from the ocean of worldliness.

Ignorant - devoid of scholarship. (learned in the scriptures)

रागद्वेषविनिर्मुक्तः सर्वभूतहिते रतः ।

दृढबोधश्च धीरश्च स गच्छेत्परमं पदम् ॥ २४॥

He who is free from attachment and hatred, devoted to the good of all beings, fixed in knowledge and steady shall attain to the supreme state.

घटे भिन्ने घटाकाश आकाशे लीयते यथा ।

देहाभावे तथा योगी स्वरूपे परमात्मनि ॥ २५॥

As the space within a pot dissolves in the universal space when the pot is broken, so a yogi, in the absence of the body, dissolves into the supreme Self, which is his true being.

उक्तेयं कर्मयुक्तानां मतिर्यान्तेऽपि सा गतिः ।

न चोक्ता योगयुक्तानां मतिर्यान्तेऽपि सा गतिः ॥ २६॥

It has been said that the destiny of those devoted to action is the same as their thought at the end, but it has not been said that the destiny of those established in yoga is the same as their thought at the end.

End - the dying moment. The belief in India, clearly expressed in the Bagavad Gita, is that the last thought in the mind of the dying person indicates the nature of his future existence. This is not true, however, of one who has attained to the knowledge of the Self.

या गतिः कर्मयुक्तानां सा च वागिन्द्रियाद्वदेत् ।

योगिनां या गतिः क्वापि ह्यकथ्या भवतोर्जिता ॥ २७॥

One may express the destiny of those devoted to action with the organ of speech, but the

destiny of the yogis can never be expressed, because it is transcendental.

एवं ज्ञात्वा त्वमुं मार्गं योगिनां नैव कल्पितम् ।

विकल्पवर्जनं तेषां स्वयं सिद्धिः प्रवर्तते ॥ २८॥

Knowing this, one never says that the yogis have any particular path. For them it is the giving up of all duality, The supreme attainment comes of itself.

Particular, etc. - Departing souls reach their destined worlds following either pitr-yana, the path of the fathers or deva-yana, the path of the gods. The yogi, after death, does not travel along any path having already attained the Highest, which has nothing to do with any particular place or time, he has no world to reach.

Supreme, etc. - The supreme Truth which the yogi attains after transcending all duality is

ever present, eternal, and absolute, so cannot be spoken of in terms of relative existence or relative truth. When the sense of duality is destroyed, this Truth at once reveals itself, even as the sun is seen shining when clouds disperse.

तीर्थे वान्त्यजगेहे वा यत्र कुत्र मृतोऽपि वा ।

न योगी पश्यते गर्भं परे ब्रह्मणि लीयते ॥ २९॥

The yogi, having died anywhere, in a holy place or in the house of an untouchable, does not see the mother's womb again - he is dissolved in the supreme Brahman.

Untouchable - In India because of the cast system, there is a class of people called untouchable because they are considered impure.

Does not, etc. - is not reborn.

सहजमजमचिन्त्यं यस्तु पश्येत्स्वरूपं

घटति यदि यथेष्टं लिप्यते नैव दोषैः ।

सकृदपि तदभावात्कर्म किंचिन्नकुर्यात्

तदपि न च विबद्धः संयमी वा तपस्वी ॥ ३०॥

He who has seen his true Self, which is innate, unborn, and incomprehensible, does not, if anything desired happens to him, become tainted. Being free from taint, he never performs any action. The man of self-restraint or the ascetic, therefore, is never bound.

Desired, etc. - only apparently desired by him who possesses Self-knowledge. When one has attained to the knowledge of the Self one may still continue to live in the body and appear to be actively seeking desired objects. This, however, is only in semblance. Being free from the taint of ignorance, which makes the average

man seek desirable objects and avoid undesirable ones, he is really inactive.

निरामयं निष्प्रतिमं निराकृतिं

निराश्रयं निर्वपुषं निराशिषम् ।

निर्द्वन्द्वनिर्मोहमलुप्तशक्तिकं

तमीशमात्मानमुपैति शाश्वतम् ॥ ३१॥

He attains to the supreme Self, who is eternal, pure, fearless, formless, and supportless, who is without body, without desire, beyondthe pairs of opposites, free from illusion and of undiminished power.

Pairs, etc. - such as heat and cold, pain and pleasure, ignorance and knowledge, life and death, which are all relative.

वेदो न दीक्षा न च मुण्डनक्रिया

गुरुर्न शिष्यो न च यन्त्रसम्पदः ।

मुद्रादिकं चापि न यत्र भासते

तमीशमात्मानमुपैति शाश्वतम् ॥ ३२॥

He attains to the supreme, eternal Self, in whom exists no Veda, no initiation, no tonsure, no teacher, no disciple, no perfection of symbolic figures, no hand-posture or anything else.

Symbolic, etc. - In ritualistic worship geometrical figures drawn on metal, stone, etc., are sometimes used as symbols of Divinity. Hand-posture-called mudra, used as art of ritualistic worship.

न शाम्भवं शाक्तिकमानवं न वा

पिण्डं च रूपं च पदादिकं न वा ।

आरम्भनिष्पत्तिघटादिकं च नो

तमीशमात्मानमुपैति शाश्वतम् ॥ ३३॥

He attains to the supreme, eternal Self, in whom is neither sambhavi, nor sakti, nor anavi initiation; neither a sphere, nor an image, nor a foot, nor anything else; neither beginning, nor ending, nor a jar, etc.

Sambhavi, etc. - Tantrika texts speak of three kinds of initiation. Sambhavi initiation, which is very rare, is that in which the teacher by a mere word, look, touch, or by will imparts the highest knowledge of God to the disciple instantly.

Sakti initiation is that in which the teacher instills into the disciple a great spiritual power which will of itself, within a reasonable time, bring about the disciple's spiritual emancipation. The disciple does not have to

exert himself for this realization. Such initiation also is exceptional.

Anavi or mantri initiation is that in which the teacher, on an auspicious day, instructs the disciple concerning the method of spiritual practice he should follow, gives him a word or a phrase (called mantra) to repeat, and offers other necessary instructions. The disciple must practice according to these instructions to gain spiritual knowledge.

Sphere - a round symbol made of stone, etc.

Foot - Sometimes either an image of a foot or a footprint is used as a symbol of worship.

Beginning, etc. - ceremonial beginning and ending of worship.

Jar - Sometimes a jar filled with water is used as a symbol of the all-pervading Divinity.

यस्य स्वरूपात्सचराचरं जग-

दुत्पद्यते तिष्ठति लीयतेऽपि वा ।

पयोविकारादिव फेनबुद्बुदा-

स्तमीशमात्मानमुपैति शाश्वतम् ॥ ३४॥

He attains to the supreme, eternal Self, from whose essence the universe of movable and immovable objects is born, in whom it rests, and into whom it dissolves, even as foam and bubbles are born of the transformation of water.

नासानिरोधो न च दृष्टिरासनं

बोधोऽप्यबोधोऽपि न यत्र भासते ।

नाडीप्रचारोऽपि न यत्र किञ्चि-

त्तमीशमात्मानमुपैति शाश्वतम् ॥ ३५॥

He attains to the supreme, eternal Self, in whom is no closing of nostril nor gazing nor posture, and in whom is neither knowledge nor ignorance nor any nerve-current.

Closing, etc. - In the practice of pranayama or breath control, each nostril in turn is closed with a finer in order to breathe only with the other nostril.

Gazing - fixing the eyes on a certain point to induce concentration.

Posture - a particular way of sitting which allows the body to be most comfortable and yet conduces to the practice of mental concentration.

Nerve-current - The reference is to the three nerves mentioned in Yoga texts-ida, pingala and susumna along which thought-currents are made to flow in order to realize higher states of consciousness.

नानात्वमेकत्वमुभत्वमन्यता

अणुत्वदीर्घत्वमहत्त्वशून्यता ।

मानत्वमेयत्वसमत्ववर्जितं

तमीशमात्मानमुपैति शाश्वतम् ॥ ३६॥

He attains to the supreme, eternal Self, who is devoid of manifoldness, oneness, many-and-oneness, and otherness; who is devoid of minuteness, length, largeness, and nothingness; who is devoid of knowledge, knowableness, and sameness.

सुसंयमी वा यदि वा न संयमी

सुसंग्रही वा यदि वा न संग्रही ।

निष्कर्मको वा यदि वा सकर्मक-

स्तमीशमात्मानमुपैति शाश्वतम् ॥ ३७॥

He attains the supreme, eternal Self whether he has perfect self-control or not, whether he has withdrawn his senses well or not, whether he has gone beyond activity or is active.

Has, etc. - whether he appears to have self-control or not.

मनो न बुद्धिर्न शरीरमिन्द्रियं

तन्मात्रभूतानि न भूतपञ्चकम् ।

अहंकृतिश्चापि वियत्स्वरूपकं

तमीशमात्मानमुपैति शाश्वतम् ॥ ३८॥

He attains the supreme, eternal Self who is not mind, intelligence, body, senses, or egoism; who is neither the subtle elements nor the five gross elements nor of the nature of space.

विधौ निरोधे परमात्मतां गते

न योगिनश्चेतसि भेदवर्जिते ।

शौचं न वाशौचमलिङ्गभावना

सर्वं विधेयं यदि वा निषिध्यते ॥ ३९॥

When injunctions cease and the yogi attains to the supreme Self, his mind being void of differentiations, he has neither purity nor impurity; his contemplation is without distinguishing attributes; and even what is usually prohibited is permissible to him.

Injunctions - prescriptions given by the scriptures to a spiritual aspirant in regard to what he should practice. The yogi who has attained to the Highest is beyond the need of such prescriptions. Contemplation, etc.-The spiritual aspirant is prohibited from doing certain things, just as he is enjoined to do other things; but upon attaining the Highest he goes beyond all injunctions and prohibitions. Realizing himself as the Absolute, he may act in

even an apparently evil way, just as God does some apparently evil things in His creation.

मनो वचो यत्र न शक्तमीरितुं

नूनं कथं तत्र गुरूपदेशता ।

इमां कथामुक्तवतो गुरोस्त-

द्युक्तस्य तत्त्वं हि समं प्रकाशते ॥ ४०॥

Where mind and speech can utter nothing, how can there be instruction by a teacher? To the teacher-ever united with Brahman who has said these words, the homogeneous Truth shines out.

तृतीयोऽध्यायः Chapter 3

गुणविगुणविभागो वर्तते नैव किञ्चित्
रतिविरतिविहीनं निर्मलं निष्प्रपञ्चम् ।
गुणविगुणविहीनं व्यापकं विश्वरूपं
कथमहमिह वन्दे व्योमरूपं शिवं वै ॥ १॥

The distinction of quality and absence of quality does not exist in the least. How shall I worship Siva The Absolute who is devoid of attachment and detachment who is of the form of ether, omniform, beyond illusion and all pervading? This Siva could then be said to be like space, or void yet beyond both.

श्वेतादिवर्णरहितो नियतं शिवश्च
कार्यं हि कारणमिदं हि परं शिवश्च ।

एवं विकल्परहितोऽहमलं शिवश्च

स्वात्मानमात्मनि सुमित्र कथं नमामि ॥ २॥

Siva (The Absolute) is ever without white and other colors. This effect and cause are also The Supreme Siva. I am thus the pure Siva, Devoid of all doubt. Oh beloved friend, how shall I bow to The Self in myself? In that I do not exist in reality, I myself, am no Self yet there is awareness of Self as awareness in itself I am thus nothing at all but pure consciousness existing as awareness. But the evidence of my existence is not known until there is consciousness. The objective Cosmos, is nothing at all yet when "I", (as awareness) become aware of the consciousness There is then the Cosmos, existing in awareness. Here it can be seen, that the Cosmos and Consciousness are non-different because all that is knowable as existing in Cosmos is known to exist only by The Consciousness. However, Pure Awareness exists in itself of

itself. there is no object there, thus it is non-differentiated infnity. Time then and with it space, are transcended.

निर्मूलमूलरहितो हि सदोदितोऽहं

निर्धूमधूमरहितो हि सदोदितोऽहम् ।

निर्दीपदीपरहितो हि सदोदितोऽहं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३॥

I am devoid of root and rootlessness and am ever manifest. I am devoid of smoke and smokelessness and am ever manifest. I am devoid of light and the absence of light and am ever manifest. I am the nectar of knowledge, homogenous existence like the sky. Because I exist, that which is knowable is known; the knowable being that which Consciousness is conscious of can only be known in the awareness .

This is not to say that there is a knower who knows, but that there is awareness that knows the consciousness as well as knowing the knower at the same time. The known being known only in the awarenes, by Consciousness cannot otherwise be known or said to exist at all. The known therefore depends upon the fact that awareness is aware of that of which the mind is conscious.

निष्कामकाममिह नाम कथं वदामि

निःसङ्गसङ्गमिह नाम कथं वदामि ।

निःसारसाररहितं च कथं वदामि

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ४॥

How shall I speak of desirelessness and desire? How shall I speak of non-attachment and attachment? How shall I speak of Him as devoid of substance and insubstantiality? I am the nectar of knowledge, homogenous

existence, like the sky. Because the knowledge of all that exists, depends upon the pre-existence of a consciousness which can come to know the known, even the knowing consciousness is preceeded by Pure Awareness. Thus it follows that I am the source of existence yet in myself I am without form, yet all form flows from me; as does the existence of the consciousness.

अद्वैतरूपमखिलं हि कथं वदामि

द्वैतस्वरूपमखिलं हि कथं वदामि ।

नित्यं त्वनित्यमखिलं हि कथं वदामि

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ५॥

How shall i speak of the whole, which is non-dual? How shall I speak of the whole which is of the nature of duality? How shall I speak of the whole, which is eternal and non-eternal? I

am the nectar of knowledge, homogenous existence like the sky.

स्थूलं हि नो नहि कृशं न गतागतं हि

आद्यन्तमध्यरहितं न परापरं हि ।

सत्यं वदामि खलु वै परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ६॥

It is neither gross nor subtle. It has neither come nor gone. It is without beginning, middle and end. It is neither high nor low.I am truly declaring the highest reality - I am the nectar of knowledge, homogenous existence, like the sky.

संविद्धि सर्वकरणानि नभोनिभानि

संविद्धि सर्वविषयांश्च नभोनिभांश्च ।

संविद्धि चैकममलं न हि बन्धमुक्तं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ७॥

Know all instruments of perception to be like ethereal space. Know all of perception to be like ethereal space. Know this pure one as neither bound nor free. I am the nectar of knowledge, homogenous existence, like the sky.

दुर्बोधबोधगहनो न भवामि तात

दुर्लक्ष्यलक्ष्यगहनो न भवामि तात ।

आसन्नरूपगहनो न भवामि तात

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ८॥

My child, I am not difficult to comprehend, nor am i hidden in consciousness. My child, I am not difficult to perceive, nor am I hidden in the perceptible. My child, I am not hidden in the forms immediately near me. I am the nectar of knowledge, homogenous existence, like the sky.

निष्कर्मदहनो ज्वलनो भवामि

निर्दुःखदुःखदहनो ज्वलनो भवामि ।

निर्देहदेहदहनो ज्वलनो भवामि

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ९॥

I am the fire that burns the karma of one who is beyond all karma. I am the fire that burns the sorrow of one beyond all sorrow. I am devoid of body. I am the nectar of knowledge, homogenous existence, like the sky.

निष्पापपापदहनो हि हुताशनोऽहं

निर्धर्मधर्मदहनो हि हुताशनोऽहम् ।

निर्बन्धबन्धदहनो हि हुताशनोऽहं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १०॥

I am the fire that burns the sin of one who is sinless. I am the fire that burns the attributes of one who is without attributes. I am the fire that burns the bondage of one who is without bondage. I am the nectar of knowledge, homogenous existence, like the sky.

निर्भावभावरहितो न भवामि वत्स

निर्योगयोगरहितो न भवामि वत्स ।

निश्चित्तचित्तरहितो न भवामि वत्स

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ११॥

My child, I am devoid of non-existence and of existence. My child, I am not devoid of unity and the absence of unity. My child I am not devoid of mind and absence of mind. I am the nectar of knowledge, homogenous existence, like the sky.

निर्मोहमोहपदवीति न मे विकल्पो

निःशोकशोकपदवीति न मे विकल्पः ।

निर्लोभलोभपदवीति न मे विकल्पो

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १२॥

It is not my ignorance that the one beyond Illusion seems to be positioned in illusion. It is not my ignorance that the griefless one appears to be positioned in grief. It is not my ignorance that the greedless one appears to be positioned in greed. I am the nectar of knowledge, homogenous existence, like the sky. There are many many references in scripture to the concepts of which Dattareya speaks in this Avadhuta Gita. The above references are included to get the reader started.

संसारसन्ततिलता न च मे कदाचित्

सन्तोषसन्ततिसुखो न च मे कदाचित् ।

अज्ञानबन्धनमिदं न च मे कदाचित्

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १३॥

The creeper like growth of worldly existence is never mine. The joy of extended contentment is never mine. This bondage of ignorance is never mine. I am the nectar of knowledge, homogenous existence, like the sky.

संसारसन्ततिरजो न च मे विकारः

सन्तापसन्ततितमो न च मे विकारः ।

सत्त्वं स्वधर्मजनकं न च मे विकारो

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १४॥

The activity involved in the extension of relative existence is not a modification of myself. The gloom which is the expansion of grief is not a modification of myself. The tranquillity which produces one's religious

merit is not a modification of mine. I am the nectar of knowledge, homogenous existence, like the sky.

सन्तापदुःखजनको न विधिः कदाचित्

सन्तापयोगजनितं न मनः कदाचित् ।

यस्मादहङ्कृतिरियं न च मे कदाचित्

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १५॥

I have never any action which is the cause of regret and misery. Mine is never a mind which is the product of misery. Since egoism never is mine. I am the nectar of knowledge, homogenous existence, like the sky.

निष्कम्पकम्पनिधनं न विकल्पकल्पं

स्वप्नप्रबोधनिधनं न हिताहितं हि ।

निःसारसारनिधनं न चराचरं हि

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १६॥

I am the death of the movement of the unmoving One. I am neither decision nor indecision. I am the death of sleep and wakefulness. I am neither good nor evil, neither moving nor unmoving, I am neither substance nor insubstantial. I am the nectar of knowledge, homogenous existence, like the sky.

नो वेद्यवेदकमिदं न च हेतुतर्क्यं

वाचामगोचरमिदं न मनो न बुद्धिः ।

एवं कथं हि भवतः कथयामि तत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १७॥

This self, knowable nor the instrument of knowing. It is neither reason nor the one to be reasoned about. It is beyond the reach of words. It is neither mind nor intelligence. How can I

speak this truth to you? I am the nectar of knowledge, homogenous existence, like the sky.

निर्भिन्नभिन्नरहितं परमार्थतत्त्व-

मन्तर्बहिर्न हि कथं परमार्थतत्त्वम् ।

प्राक्सम्भवं न च रतं नहि वस्तु किञ्चित्

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १८॥

The supreme Reality is devoid of the undivided and the divided. The supreme truth is in no way within or without. It is beyond causation. It is not attached - nor is it any substance. I am the nectar of knowledge, homogenous existence, like the sky.

रागादिदोषरहितं त्वहमेव तत्त्वं

दैवादिदोषरहितं त्वहमेव तत्त्वम् ।

संसारशोकरहितं त्वहमेव तत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १९॥

I am verily the reality - free of such blemishes as attachment. I am verily the reality - free of the grief caused by transmigratory existence. I am the nectar of knowledge, homogenous existence, like the sky.

स्थानत्रयं यदि च नेति कथं तुरीयं

कालत्रयं यदि च नेति कथं दिशश्च ।

शान्तं पदं हि परमं परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २०॥

If there are no three planes of existence - how can there be a fourth? If there are no three times - how can there be quarters? The Supreme reality is the state of the highest serenity. I am the nectar of knowledge, homogenous existence, like the sky.

दीर्घो लघुः पुनरितीह नमे विभागो

विस्तारसंकटमितीह न मे विभागः ।

कोणं हि वर्तुलमितीह न मे विभागो

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २१॥

I have no such divisions as long or short. I have no such divisions as wide or narrow. I have no such divisions as angular or circular. I am the nectar of knowledge, homogenous existence, like the sky.

मातापितादि तनयादि न मे कदाचित्

जातं मृतं न च मनो न च मे कदाचित् ।

निर्व्याकुलं स्थिरमिदं परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २२॥

I never had a mother, Father, Son or the like. I was never born and never did I die. I never had a mind. The supreme reality is undistracted and calm. I am the nectar of knowledge, homogenous existence, like the sky.

शुद्धं विशुद्धमविचारमनन्तरूपं

निर्लेपलेपमविचारमनन्तरूपम् ।

निष्खण्डखण्डमविचारमनन्तरूपं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २३॥

I am pure, very pure - beyond reason and of infinite form. I am non-attachment and attachment - beyond reason and of infinite form. I am undivided and divided - beyond reason and of infinite form. I am the nectar of knowledge, homogenous existence, like the sky.

ब्रह्मादयः सुरगणाः कथमत्र सन्ति

स्वर्गादयो वसतयः कथमत्र सन्ति ।

यद्येकरूपममलं परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २४॥

If the supreme reality is only one and stainless How can there be here and the hosts of gods beginning with Brahma, and how can there be here- the worlds of habitation, such as heaven? I am the nectar of knowledge, homogenous existence, like the sky.

निर्नेति नेति विमलो हि कथं वदामि

निःशेषशेषविमलो हि कथं वदामि ।

निर्लिङ्गलिङ्गविमलो हि कथं वदामि

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २५॥

How shall I, the pure One, the "not this " and yet the not "not this", speak? How shall I, the pure One, The endless and the end, speak? How shall I, the pure One, attributeless and attribute, speak? I am the nectar of knowledge, homogenous existence, like the sky.

निष्कर्मकर्मपरमं सततं करोमि

निःसङ्गसङ्गरहितं परमं विनोदम् ।

निर्देहदेहरहितं सततं विनोदं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २६॥

I ever perform the supreme action which is non-action. I am supreme Joy, devoid of attachment and detachment. I am everlasting Joy, devoid of body and absence of body. I am the nectar of knowledge, homogenous existence, like the sky.

मायाप्रपञ्चरचना न च मे विकारः ।

कौटिल्यदम्भरचना न च मे विकारः ।

सत्यानृतेति रचना न च मे विकारो

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २७॥

The creation of the illusory universe is not my modification. The creation of deceit and arrogance is not my modification. The creation of truth and falsehood is not my modification. I am the nectar of knowledge, homogenous existence, like the sky.

सन्ध्यादिकालरहितं न च मे वियोगो-

ह्यन्तः प्रबोधरहितं बधिरो न मूकः ।

एवं विकल्परहितं न च भावशुद्धं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २८॥

I am devoid of time, such as twilight - I have no disjunction. I am devoid of interiorness and awakening. I am neither deaf nor mute. I am thus devoid of illusion. I am not made pure by moods of mind. I am the nectar of knowledge, homogenous existence, like the sky.

निर्नाथनाथरहितं हि निराकुलं वै

निश्चित्तचित्तविगतं हि निराकुलं वै ।

संविद्धि सर्वविगतं हि निराकुअलं वै

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २९॥

I am without a master and the absence of a master - I am unperturbed. I have transcended mind and absence of mind - I am unperturbed. Know me as unperturbed and transcendent of all. I am the nectar of knowledge, homogenous existence, like the sky.

कान्तारमन्दिरमिदं हि कथं वदामि

संसिद्धसंशयमिदं हि कथं वदामि ।

एवं निरन्तरसमं हि निराकुलं वै

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३०॥

How shall I say that this is a forest or a temple? How shall I say that this is proved or doubtful? It is thus uninterrupted homogenous calm Existence. I am the nectar of knowledge, homogenous existence, like the sky.

निर्जीवजीवरहितं सततं विभाति

निर्बीजबीजरहितं सततं विभाति ।

निर्वाणबन्धरहितं सततं विभाति

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३१॥

The Self devoid of life and lifelessness - shines forever. Devoid of seed and seedlessness - of liberation and bondage, it shines forever. I am the nectar of knowledge, homogenous existence, like the sky.

सम्भूतिवर्जितमिदं सततं विभाति

संसारवर्जितमिदं सततं विभाति ।

संहारवर्जितमिअदं सततं विभाति

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३२॥

It shines forever, devoid of birth - mundane existence and death. I am the nectar of knowledge, homogenous existence, like the sky.

उल्लेखमात्रमपि ते न च नामरूपं

निर्भिन्नभिन्नमपि ते न हि वस्तु किञ्चित् ।

निर्लज्जमानस करोषि कथं विषादं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३३॥

Thou hast no name and form - even to the extent of allusion, nor any substance - differentiated or undifferentiated. Why dost thou grieve, O Thou shameless mind? I am the nectar of knowledge, homogenous existence, like the sky.

किं नाम रोदिषि सखे न जरा न मृत्युः

किं नाम रोदिषि सखे न च जन्म दुःखम् ।

किं नाम रोदिषि सखे न च ते विकारो

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३४॥

Why weepest thou friend? Thou hast no misery of birth. why weepest thou friend? There is no change for thee. I am the nectar of knowledge, homogenous existence, like the sky.

किं नाम रोदिषि सखे न च ते स्वरूपं

किं नाम रोदिषि सखे न च ते विरूपम् ।

किं नाम रोदिषि सखे न च ते वयांसि

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३५॥

Why dost weep thou friend? Thou hast no natural form. Why dost thou weep friend? Thou hast deformity. Why dost thou weep friend? Thou hast no age. I am the nectar of knowledge, homogenous existence, like the sky.

किं नाम रोदिषि सखे न च ते वयांसि

किं नाम रोदिषि सखे न च ते मनांसि ।

किं नाम रोदिषि सखे न तवेन्द्रियाणि

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३६॥

Why dost thou weep friend? Thou hast no age. Why dost thou weep friend? thou hast no mind. Why dost thou weep friend? Thou hast no senses. I am the nectar of knowledge, homogenous existence, like the sky.

किं नाम रोदिषि सखे न च तेऽस्ति कामः

किं नाम रोदिषि सखे न च ते प्रलोभः ।

किं नाम रोदिषि सखे न च ते विमोहो

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३७॥

Why dost thou weep friend? Thou hast no lust. Why dost thou weep friend? Thou hast no greed. Why dost thou weep friend? Thou hast no delusion. I am the nectar of knowledge, homogenous existence, like the sky.

ऐश्वर्यमिच्छसि कथं न च ते धनानि

ऐश्वर्यमिच्छसि कथं न च ते हि पत्नी ।

ऐश्वर्यमिच्छसि कथं न च ते ममेति

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३८॥

Why dost thou desire affluence? Thou hast no wealth. Why dost thou desire affluence? Thou hast no wife. Why dost thou desire affluence? Thou hast none that is thine own. I am the nectar of knowledge, homogenous existence, like the sky.

लिङ्गप्रपञ्चजनुषी न च ते न मे च

निर्लज्जमानसमिदं च विभाति भिन्नम् ।

निर्भेदभेदरहितं न च ते न मे च

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३९॥

Birth in this universe of false appearances is neither thine nor mine. This shameless mind appears differentiated. This, Devoid of difference and non-difference, is neither mine

nor thine. I am the nectar of knowledge, homogenous existence, like the sky.

नो वाणुमात्रमपि ते हि विरागरूपं

नो वाणुमात्रमपि ते हि सरागरूपम् ।

नो वाणुमात्रमपि ते हि सकामरूपं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ४० ॥ (3.40)

Thou hast not the nature of nonattachment in the slightest nor hast thou in the slightest the nature of attachment. Thou hast not even the slightest nature of desire. I am the nectar of knowledge, homogenous existence, like the sky.

ध्याता न ते हि हृदये न च ते समाधि-

र्ध्यानं न ते हि हृदये न बहिः प्रदेशः ।

ध्येयं न चेति हृदये न हि वस्तु कालो

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ४१ ॥

In thy mind there is neither the meditator - meditation, nor the object of meditation. Thou hast no samadhi. There is no region outside thee - nor is there any substance of time. I am the nectar of knowledge, homogenous existence, like the sky.

यत्सारभूतमखिलं कथितं मया ते

न त्वं न मे न महतो न गुरुर्न न शिष्यः ।

स्वच्छन्दरूपसहजं परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ४२ ॥

I have told thee all that is essential. There is neither thou, nor anything for me - or for a great one. nor is there any teacher or disciple. The supreme reality is natural and exists in its own way. I am the nectar of knowledge, homogenous existence, like the sky.

कथमिह परमार्थं तत्त्वमानन्दरूपं

कथमिह परमार्थं नैवमानन्दरूपम् ।

कथमिह परमार्थं ज्ञानविज्ञानरूपं

यदि परमहमेकं वर्तते व्योमरूपम् ॥ ४३॥

If I, the supreme, of the nature of the sky, alone exist, how can there be here the supreme truth - which is blissful reality, how can there be here the supreme truth which is not of the nature of bliss, and how can there be here the supreme truth of the nature of knowledge and intuition?

दहनपवनहीनं विद्धि विज्ञानमेक-

मवनिजलविहीनं विद्धि विज्ञानरूपम् ।

समगमनविहीनं विद्धि विज्ञानमेकं

गगनमिव विशालं विद्धि विज्ञानमेकम् ॥ ४४॥

Know the one who is Consciousness and devoid of fire and air. Know the one of the nature of consciousness - who is devoid of earth and water. Know the one of the nature of consciousness- who is devoid of coming and going.

न शून्यरूपं न विशून्यरूपं

न शुद्धरूपं न विशुद्धरूपम् ।

रूपं विरूपं न भवामि किञ्चित्

स्वरूपरूपं परमार्थतत्त्वम् ॥ ४५॥

I am neither of the nature of the void - nor of the nature of non-void. I am neither of pure nature nor of impure nature. I am neither form nor formlessness. I am the supreme reality of the form of its own nature.

मुञ्च मुञ्च हि संसारं त्यागं मुञ्च हि सर्वथा ।

त्यागात्यागविषं शुद्धममृतं सहजं ध्रुवम् ॥ ४६ ॥

Renounce the world in every way. Renounce renunciation in every way. Renounce the poison of renunciation and non-renunciation. The self is pure, immortal, natural and immutable.

चतुर्थोऽध्यायः Chapter 4

नावाहनं नैव विसर्जनं वा

पुष्पाणि पत्राणि कथं भवन्ति ।

ध्यानानि मन्त्राणि कथं भवन्ति

समासमं चैव शिवार्चनं च ॥ १॥

There is neither invitation nor casting off; How can there be flowers, leaves, meditations and recitation of sacred texts, and how can there be worship of Siva -which is identity in non-difference?

न केवलं बन्धविबन्धमुक्तो

न केवलं शुद्धविशुद्धमुक्तः ।

न केवलं योगवियोगमुक्तः

स वै विमुक्तो गगनोपमोऽहम् ॥ २॥

The absolute is not liberated from bondage and obstruction.The absolute is not purified, cleansed and released.The absolute is not liberated by union or separation.I am indeed the free One, like the sky.

सञ्जायते सर्वमिदं हि तथ्यं

सञ्जायते सर्वमिदं वितथ्यम् ।

एवं विकल्पो मम नैव जातः

स्वरूपनिर्वाणमनामयोऽहम् ॥ ३॥

I have developed no false notion that all this reality come into existence or that all this unreality comes into existence. I am free from disease - my form has been extinguished.

न साञ्जनं चैव निरञ्जनं वा

न चान्तरं वापि निरन्तरं वा ।

अन्तर्विभन्नं न हि मे विभाति

स्वरूपनिर्वाणमनामयोऽहम् ॥ ४॥

Stained, stainless, divided, undivided - differentiated, none of these appear to me.I am free from disease - my form has been extinguished.

अबोधबोधो मम नैव जातो

बोधस्वरूपं मम नैव जातम् ।

निर्बोधबोधं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ ५॥

It has not yet happened that I, the ignorant one - have attained to knowledge, nor has it happened that I have become of the nature of Knowledge. And how can I say that I have both

ignorance and knowledge? I am free from disease - my form has been extinguished.

न धर्मयुक्तो न च पापयुक्तो

न बन्धयुक्तो न च मोक्षयुक्तः ।

युक्तं त्वयुक्तं न च मे विभाति

स्वरूपनिर्वाणमनामयोऽहम् ॥ ६॥

It (The Self) does not appear to me as virtuous or sinful as bound or liberated, nor does it appear to me - as united or separated. I am free from disease - my form has been extinguished.

परापरं वा न च मे कदाचित्

मध्यस्थभावो हि न चारिमित्रम् ।

हिताहितं चापि कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ ७॥

I never have the high, low, or middle state.I have no friend nor foe. How shall I speak of good and evil? I am free from disease - my form has been extinguished.

नोपासको नैवमुपास्यरूपं

न चोपदेशो न च मे क्रिया च ।

संवित्स्वरूपं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ ८॥

I am not the worshipper or of the form of the worshipped. I have neither instruction nor practice. How shall I speak of myself - who am of the nature of Consciousness? I am free from disease - my form has been extinguished.

नो व्यापकं व्याप्यमिहास्ति किञ्चित्

न चालयं वापि निरालयं वा ।

अशून्यशून्यं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ ९॥

There is nothing here which pervades or is pervaded. There is no abode nor is there the abodeless. I am free from disease - my form has been extinguished.

न ग्राहको ग्राह्यकमेव किञ्चित्

न कारणं वा मम नैव कार्यम् ।

अचिन्त्यचिन्त्यं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १०॥

There is no one to understand and nothing indeed, to be understood. I have no cause and no effect. How shall I say that I am conceivable or inconceivable? I am free from disease - my form has been extinguished.

न भेदकं वापि न चैव भेद्यं

न वेदकं वा मम नैव वेद्यम् ।

गतागतं तात कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ ११॥

There is nothing dividing, nothing to be divided. How shall I then speak of coming and going? I am free from disease - my form has been extinguished.

न चास्ति देहो न च मे विदेहो

बुद्धिर्मनो मे न हि चेन्द्रियाणि ।

रागो विरागश्च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १२॥

I have no body or bodilessness - nor have I intelligence, mind or senses. How shall I speak

of attachment and detachment? I am free from disease - my form has been extinguished.

उल्लेखमात्रं न हि भिन्नमुच्चै-

रुल्लेखमात्रं न तिरोहितं वै ।

समासमं मित्र कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १३॥

The Self is not separate or high - and it has not disappeared even to the extent of allusion. Friend, how can I speak of it as identical or different? I am free from disease - my form has been extinguished.

जितेन्द्रियोऽहं त्वजितेन्द्रियो वा

न संयमो मे नियमो न जातः ।

जयाजयौ मित्र कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १४॥

Neither have I conquered the senses - nor have i not conquered them. Self-restraint or discipline never occurred to me. Friend how can I speak of victory and defeat? I am free from disease - my form has been extinguished.

अमूर्तमूर्तिर्न च मे कदाचि-

दाद्यन्तमध्यं न च मे कदाचित् ।

बलाबलं मित्र कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १५॥

Never have I form or absence of form, Never any beginning, middle, or end. Friend how can I speak of strength and weakness? I am free from disease - my form has been extinguished.

मृतामृतं वापि विषाविषं च

सञ्जायते तात न मे कदाचित् ।

अशुद्धशुद्धं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १६॥

Never did I have death or deathlessness - poison or poisonlessness. How can I speak of pure and impure? I am free from disease - my form has been extinguished.

स्वप्नः प्रबोधो न च योगमुद्रा

नक्तं दिवा वापि न मे कदाचित् ।

अतुर्यतुर्यं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १७॥

Never have I sleep or awakening. Never do I practice concentration or hand-posture. For me

there is neither day nor night. How can i speak of the transcendental and relative states? I am free from disease - my form has been extinguished.

संविद्धि मां सर्वविसर्वमुक्तं

माया विमाया न च मे कदाचित् ।

सन्ध्यादिकं कर्म कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १८॥

Know me as free from all and form the details composing the all. I have neither illusion nor freedom from illusion. How shall I speak of such rituals as morning and evening devotions? I am free from disease - my form has been extinguished.

संविद्धि मां सर्वसमाधियुक्तं

संविद्धि मां लक्ष्यविलक्ष्यमुक्तम् ।

योगं वियोगं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १९॥

know me as endowed with all concentration. Know me as free from any relative or or ultimate aim. How shall I speak of union and separation? I am free from disease - my form has been extinguished.

मूर्खोऽपि नाहं न च पण्डितोऽहं

मौनं विमौनं न च मे कदाचित् ।

तर्कं वितर्कं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ २०॥

I am neither ignorant nor learned, I observe neither silence nor absence of silence. How shall I speak of argument and counter argument? I am free from disease - my form has been extinguished.

पिता च माता च कुलं न जाति-

र्जन्मादि मृत्युर्न च मे कदाचित् ।

स्नेहं विमोहं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ २१॥

Never do I have father, mother, family, caste, birth and death. How shall I speak of affection and infatuation? I am free from disease - my form has been extinguished.

अस्तं गतो नैव सदोदितोऽहं

तेजोवितेजो न च मे कदाचित् ।

सन्ध्यादिकं कर्म कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ २२॥

Never do I disappear - I am ever manifest. Never so I have effulgence or absence of effulgence. How shall I speak of such rituals as morning and evening devotions? I am free from disease - my form has been extinguished.

असंशयं विद्धि निराकुलं मां

असंशयं विद्धि निरन्तरं माम् ।

असंशयं विद्धि निरञ्जनं मां

स्वरूपनिर्वाणमनामयोऽहम् ॥ २३॥

Know me beyond all doubt to be boundless. Know me beyond all doubt to be undivided. Know me beyond all doubt to be stainless. I am free from disease - my form has been extinguished.

ध्यानानि सर्वाणि परित्यजन्ति

शुभाशुभं कर्म परित्यजन्ति ।

त्यागामृतं तात पिबन्ति धीराः

स्वरूपनिर्वाणमनामयोऽहम् ॥ २४॥

The wise give up all meditations; they give up all good and evil deeds and drink of the nectar of renunciation. I am free from disease - my form has been extinguished.

विन्दति विन्दति न हि न हि यत्र

छन्दोलक्षणं न हि न हि तत्र ।

समरसमग्नो भावितपूतः

प्रलपति तत्त्वं परमवधूतः ॥ २५॥

There is verily no versification where one knows nothing. The supreme and free one absorbed in the consciousness of the homogenous being and pure of thought, prattles about the truth.

पञ्चमोध्यायः Chapter 5

ॐ इति गदितं गगनसमं तत्

न परापरसारविचार इति ।

अविलासविलासनिराकरणं

कथमक्षरबिन्दुसमुच्चरणम् ॥ १॥

The word Om is like the sky, it is not the discernment of the essence of high or low. How can there be enunciation of the point of the word Om which annuls the manifestation of the unmanifest?

इति तत्त्वमसिप्रभृतिश्रुतिभिः

प्रतिपादितमात्मनि तत्त्वमसि ।

त्वमुपाधिविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ २॥

The srutis - such as "That thou art" - prove to thee thou art indeed "That" devoid of adjuncts and the same in all. Why dost thou, who art the identity in all, grieve in thy heart?

अधऊर्ध्वविवर्जितसर्वसमं

बहिरन्तरवर्जितसर्वसमम् ।

यदि चैकविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ ३॥

If thou art identity in all, if thou art devoid of above and below, within and without and of even the sense of unity, then - Why dost thou, who art the identity in all, grieve in thy heart?

न हि कल्पितकल्पविचार इति

न हि कारणकार्यविचार इति ।

पदसन्धिविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ ४॥

There is no discrimination of rules and precepts- there is no cause or effect. That which is the identity in all is without words and the collection of words. Why dost thou, who art the identity in all, grieve in thy heart?

न हि बोधविबोधसमाधिरिति

न हि देशविदेशसमाधिरिति ।

न हि कालविकालसमाधिरिति

किमु रोदिषि मानसि सर्वसमम् ॥ ५॥

There is no knowledge or ignorance and no practice of concentration. There is no space and the absence of space and no practice of concentration. Why dost thou, who art the identity in all, grieve in thy heart?

न हि कुम्भनभो न हि कुम्भ इति

न हि जीववपुर्न हि जीव इति ।

न हि कारणकार्यविभाग इति

किमु रोदिषि मानसि सर्वसमम् ॥ ६॥

There is no pot, no individual body or individual. There is no distinction of cause and effect. Why dost thou, who art the identity in all, grieve in thy heart?

इह सर्वनिरन्तरमोक्षपदं

लघुदीर्घविचारविहीन इति ।

न हि वर्तुलकोणविभाग इति

किमु रोदिषि मानसि सर्वसमम् ॥ ७॥

There is only the state of freedom which is the All and undifferentiated, which is devoid of the distinction of short and long of round and angular. Why dost thou, who art the identity in all, grieve in thy heart?

इह शून्यविशून्यविहीन इति

इह शुद्धविशुद्धविहीन इति ।

इह सर्वविसर्वविहीन इति

किमु रोदिषि मानसि सर्वसमम् ॥ ८॥

Here is the only One - without void and absence of void, without purity and impurity - without the whole and the part. Why dost thou, who art the identity in all, grieve in thy heart?

न हि भिन्नविभिन्नविचार इति

बहिरन्तरसन्धिविचार इति ।

अरिमित्रविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ ९॥

There is no distinction - of the different and the non-different. There is no distinction of within and without - or the junction of the two. It is the same in all- devoid of friend and foe. Why dost thou, who art the identity in all, grieve in thy heart?

न हि शिष्यविशिष्यस्वरूपैति

न चराचरभेदविचार इति ।

इह सर्वनिरन्तरमोक्षपदं

किमु रोदिषि मानसि सर्वसमम् ॥ १०॥

It is not of the nature of disciple or non-disciple; nor is it the discernment of the difference between the living and the non-living. There is only the state of freedom -

The All - The undifferentiated.Why dost thou, who art the identity in all, grieve in thy heart?

ननु रूपविरूपविहीन इति

ननु भिन्नविभिन्नविहीन इति ।

ननु सर्गविसर्गविहीन इति

किमु रोदिषि मानसि सर्वसमम् ॥ ११॥

It is without form and formlessness. It is without difference and non-difference. It is without manifestation and evolution. Why dost thou, who art the identity in all, grieve in thy heart?

न गुणागुणपाशनिबन्ध इति

मृतजीवनकर्म करोमि कथम् ।

इति शुद्धनिरञ्जनसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ १२॥

There is no bondage - due to fetters of good and evil qualities. How shall I perform the actions related to death and life? There is only the pure stainless Being - the same in all. Why dost thou, who art the identity in all, grieve in thy heart?

इह भावविभावविहीन इति

इह कामविकामविहीन इति ।

इह बोधतमं खलु मोक्षसमं

किमु रोदिषि मानसि सर्वसमम् ॥ १३॥

Here is the Being devoid - of existence and non-existence- of desire and desirelessness. Here is verily the highest consciousness -identical with

freedom. Why dost thou, who art the identity in all, grieve in thy heart?

इह तत्त्वनिरन्तरतत्त्वमिति

न हि सन्धिविसन्धिविहीन इति ।

यदि सर्वविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ १४॥

Here is the truth undifferentiated by truths - devoid of junction and disjunction. Since it is the same in all and devoid of all - Why dost thou, who art the identity in all, grieve in thy heart?

अनिकेतकुटी परिवारसमं

इहसङ्गविसङ्गविहीनपरम् ।

इह बोधविबोधविहीनपरं

किमु रोदिषि मानसि सर्वसमम् ॥ १५॥

Here is the Supreme - devoid of association and disassociation - unlike a house cottage or sheath. Here is the Supreme, devoid of knowledge and ignorance. Why dost thou, who art the identity in all, grieve in thy heart?

अविकारविकारमसत्यमिति

अविलक्षविलक्षमसत्यमिति ।

यदि केवलमात्मनि सत्यमिति

किमु रोदिषि मानसि सर्वसमम् ॥ १६॥

Change and changelessness the definable and the indefinable are untrue. if the truth is in the Self alone - Why dost thou, who art the identity in all, grieve in thy heart?

इह सर्वसमं खलु जीव इति

इह सर्वनिरन्तरजीव इति ।

इह केवलनिश्चलजीव इति

किमु रोदिषि मानसि सर्वसमम् ॥ १७॥

Here verily is the conscious Being who is completely the All. Here is the conscious Being who is the all-comprehensive and undivided. Here is the conscious Being, alone and immutable. Why dost thou, who art the identity in all, grieve in thy heart?

अविवेकविवेकमबोध इति

अविकल्पविकल्पमबोध इति ।

यदि चैकनिरन्तरबोध इति

किमु रोदिषि मानसि सर्वसमम् ॥ १८॥

It is ignorance to see difference in the undifferentiated. Doubt in what is beyond doubt is ignorance. If there is only the one undivided consciousness then why dost thou, who art the identity in all, grieve in thy heart?

न हि मोक्षपदं न हि बन्धपदं

न हि पुण्यपदं न हि पापपदम् ।

न हि पूर्णपदं न हि रिक्तपदं

किमु रोदिषि मानसि सर्वसमम् ॥ १९॥

There is no state of liberation - no state of virtue, no state of vice. There is no state of perfection and no state of destitution. Why dost thou, who art the identity in all, grieve in thy heart?

यदि वर्णविवर्णविहीनसमं

यदि कारणकार्यविहीनसमम् ।

यदिभेदविभेदविहीनसमं

किमु रोदिषि मानसि सर्वसमम् ॥ २०॥

If the homogenous Being is devoid of cause and effect - division and subdivision, color and lack of color - Why dost thou, who art the identity in all, grieve in thy heart?

इह सर्वनिरन्तरसर्वचिते

इह केवलनिश्चलसर्वचिते ।

द्विपदादिविवर्जितसर्वचिते

किमु रोदिषि मानसि सर्वसमम् ॥ २१॥

The self is here in the universal consciousness which is the All and undivided. It is here in the universal consciousness which is absolute and immovable. It is here in the universal consciousness which is devoid of men and other beings.

Why dost thou, who art the identity in all, grieve in thy heart?

अतिसर्वनिरन्तरसर्वगतं

अतिनिर्मलनिश्चलसर्वगतम् ।

दिनरात्रिविवर्जितसर्वगतं

किमु रोदिषि मानसि सर्वसमम् ॥ २२॥

The Self transcends all, is indivisable and all-pervading. It is free from stain of attachment, immovable and all-pervading. It is without day and night and all-pervading. Why dost thou, who art the identity in all, grieve in thy heart?

न हि बन्धविबन्धसमागमनं

न हि योगवियोगसमागमनम् ।

न हि तर्कवितर्कसमागमनं

किमु रोदिषि मानसि सर्वसमम् ॥ २३॥

There is no coming of bondage and freedom from bondage. There is no coming of union and separation. There is no coming of reasoning and disputation. Why dost thou, who art the identity in all, grieve in thy heart?

इह कालविकालनिराकरणं

अणुमात्रकृशानुनिराकरणम् ।

न हि केवलसत्यनिराकरणं

किमु रोदिषि मानसि सर्वसमम् ॥ २४॥

Here is negation of time, untime and even the atom of fire - but no negation of the absolute truth. Why dost thou, who art the identity in all, grieve in thy heart?

इह देहविदेहविहीन इति

ननु स्वप्नसुषुप्तिविहीनपरम् ।

अभिधानविधानविहीनपरं

किमु रोदिषि मानसि सर्वसमम् ॥ २५॥

Here is the Self devoid of body and disembodiment. Here is verily the supreme One - devoid of dream and deep sleep. Here is the supreme One devoid of name and injunctions. Why dost thou, who art the identity in all, grieve in thy heart?

गगनोपमशुद्धविशालसमं

अतिसर्वविवर्जितसर्वसमम् ।

गतसारविसारविकारसमं

किमु रोदिषि मानसि सर्वसमम् ॥ २६॥

Pure, vast and homogenous like the sky, the Self is the same in all and devoid of all. It is the

homogenous Being divested of essence and non-essence and change. Why dost thou, who art the identity in all, grieve in thy heart?

इह धर्मविधर्मविरागतर-

मिह वस्तुविवस्तुविरागतरम् ।

इह कामविकामविरागतरं

किमु रोदिषि मानसि सर्वसमम् ॥ २७॥

Here is the Self - which is more than dispassionate to virtue and vice to substance and nonsubstance - to desire and desirelessness. Why dost thou, who art the identity in all, grieve in thy heart?

सुखदुःखविवर्जितसर्वसम-

मिह शोकविशोकविहीनपरम् ।

गुरुशिष्यविवर्जिततत्त्वपरं

किमु रोदिषि मानसि सर्वसमम् ॥ २८॥

Here is the Self, the same in all - which is without grief and greiflessness. Here is the Supreme, without happiness and sorrow. The Supreme Truth is devoid of teacher and disciple. Why dost thou, who art the identity in all, grieve in thy heart?

न किलाङ्कुरसारविसार इति

न चलाचलसाम्यविसाम्यमिति ।

अविचारविचारविहीनमिति

किमु रोदिषि मानसि सर्वसमम् ॥ २९॥

Verily there is no offshoot - essence or absence of essence. Neither is there movable nor immovable - sameness nor variety. The Self is devoid of reason and unreason. Why dost thou, who art the identity in all, grieve in thy heart?

इह सारसमुच्चयसारमिति ।

कथितं निजभावविभेद इति ।

विषये करणत्वमसत्यमिति

किमु रोदिषि मानसि सर्वसमम् ॥ ३०॥

Here is the essence - the concentration of all essences - which is said to be different - from ones individual consciousness. To be the instrument of perception of objects is unreal. Why dost thou, who art the identity in all, grieve in thy heart?

बहुधा श्रुतयः प्रवदन्ति यतो

वियदादिरिदं मृगतोयसमम् ।

यदि चैकनिरन्तरसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ ३१॥

Since the Vedas have declared variously that this universe made of ether and the like is like a mirage, and since the Self is one - indivisable - and the same in all, Why dost thou, who art the identity in all, grieve in thy heart?

विन्दति विन्दति न हि न हि यत्र

छन्दोलक्षणं न हि न हि तत्र ।

समरसमग्नो भावितपूतः

प्रलपति तत्त्वं परमवधूतः ॥ ३२॥

Where one knows nothing, there is verily no versification.The Supreme and free One - pure of thought, absorbed in the consciousness of the homogenous being, prattles about the truth.

षष्ठमोऽध्यायः Chapter 6

बहुधा श्रुतयः प्रवदन्ति वयं

वियदादिरिदं मृगतोयसमम् ।

यदि चैकनिरन्तरसर्वशिव-

मुपमेयमथोह्युपमा च कथम् ॥ १॥

The srutis declare in various ways that this - the ether and its like, and we ourselves are like a mirage. If there is only one indivisible, all-comprehensive Absolute - how can there be the comparable and comparison?

अविभक्तिविभक्तिविहीनपरं

ननु कार्यविकार्यविहीनपरम् ।

यदि चैकनिरन्तरसर्वशिवं

यजनं च कथं तपनं च कथम् ॥ २॥

The supreme is without divisibility and indivisibility. The Supreme is without activity and changeability. If there is only one indivisible, all-comprehensive absolute how can there be worship - how can there be austerity?

मन एव निरन्तरसर्वगतं

ह्यविशालविशालविहीनपरम् ।

मन एव निरन्तरसर्वशिवं

मनसापि कथं वचसा च कथम् ॥ ३॥

The mind is verily supreme, undivided - all-pervasive and devoid of largeness and smallness. The mind is indeed the indivisible, all-comprehensive absolute. How can we do anything with the mind and speech?

दिनरात्रिविभेदनिराकरण-

मुदितानुदितस्य निराकरणम् ।

यदि चैकनिरन्तरसर्वशिवं

रविचन्द्रमसौ ज्वलनश्च कथम् ॥ ४॥

The Self is the negation of the distinction between night and day.The Self is the negation of the risen and the not-risen. If there is only one indivisible, all-comprehensive absolute how can there be the Sun., moon and fire?

गतकामविकामविभेद इति

गतचेष्टविचेष्टविभेद इति ।

यदि चैकनिरन्तरसर्वशिवं

बहिरन्तरभिन्नमतिश्च कथम् ॥ ५॥

The Self is that from which the distinction of desire and desirelessness of action and inaction are gone. If there is only one indivisible, all-comprehensive absolute how can there be consciousness differentiated by exterior and interior?

यदि सारविसारविहीन इति

यदि शून्यविशून्यविहीन इति ।

यदि चैकनिरन्तरसर्वशिवं

प्रथमं च कथं चरमं च कथम् ॥ ६॥

If the Self is devoid of essence and lack of essence, if it is without void and nonvoid, If there is only one indivisible, all-comprehensive absolute how can there be a first, how can there be a last?

यदिभेदविभेदनिराकरणं

यदि वेदकवेद्यनिराकरणम् ।

यदि चैकनिरन्तरसर्वशिवं

तृतीयं च कथं तुरीयं च कथम् ॥ ७॥

If the Self is the negation of difference and nondifference if it is the negation of the knower and the knowable, if there is only one indivisible, all-comprehensive absolute how can there be the third, how can there be the fourth?

गदितावितदं न हि सत्यमिति

विदितावितदं नहि सत्यमिति ।

यदि चैकनिरन्तरसर्वशिवं

विषयेन्द्रियबुद्धिमनांसि कथम् ॥ ८॥

The spoken and the unspoken are not the truth; the known and the unknown are not the truth. If there is only one indivisible, all-comprehensive absolute how can there be objects, senses, mind and intellect?

गगनं पवनो न हि सत्यमिति

धरणी दहनो न हि सत्यमिति ।

यदि चैकनिरन्तरसर्वशिवं

जलदश्च कथं सलिलं च कथम् ॥ ९॥

Ether and air are not the truth; Earth and fire are not the truth. If there is only one indivisible, all-comprehensive absolute how can there be cloud, how can there be water?

यदि कल्पितलोकनिराकरणं

यदि कल्पितदेवनिराकरणम् ।

यदि चैकनिरन्तरसर्वशिवं

गुणदोषविचारमतिश्च कथम् ॥ १०॥

If the Self is the negation of imagined worlds, if it is the negation of imagined gods, If there is only one indivisible, all-comprehensive absolute how can there be discriminating consciousness of good and evil?

मरणामरणं हि निराकरणं

करणाकरणं हि निराकरणम् ।

यदि चैकनिरन्तरसर्वशिवं

गमनागमनं हि कथं वदति ॥ ११॥

The Self is the negation of death and deathlessness. It is the negation of action and inaction.

If there is only one indivisible, all-comprehensive absolute how can one speak of coming and going?

प्रकृतिः पुरुषो न हि भेद इति

न हि कारणकार्यविभेद इति ।

यदि चैकनिरन्तरसर्वशिवं

पुरुषापुरुषं च कथं वदति ॥ १२॥

NO such distinctions exist as prakrti and purusa. If there is only one indivisible all-comprehensive absolute how can one speak of Self and not-self?

तृतीयं न हि दुःखसमागमनं

न गुणाद्वितीयस्य समागमनम् ।

यदि चैकनिरन्तरसर्वशिवं

स्थविरश्च युवा च शिशुश्च कथम् ॥ १३॥

There is no coming of the third kind of misery or the second kind of misery due to the gunas. If there is only one indivisible, all-comprehensive absolute how can there be and old man, a young man and in infant?

ननु आश्रमवर्णविहीनपरं

ननु कारणकर्तृविहीनपरम् ।

यदि चैकनिरन्तरसर्वशिव-

मविनष्टविनष्टमतिश्च कथम् ॥ १४॥

The Supreme is without caste and stage of life without cause and agent. If there is only one indivisible, all-comprehensive absolute how can there be consciousness of the destroyed and the undestroyed?

ग्रसिताग्रसितं च वितथ्यमिति

जनिताजनितं च वितथ्यमिति ।

यदि चैकनिरन्तरसर्वशिव-

मविनाशि विनाशि कथं हि भवेत् ॥ १५॥

The destroyed and the undestroyed are both false.The born and the unborn are both false. If there is only one indivisible, all-comprehensive absolute how can there be the perishable and the imperishable?

पुरुषापुरुषस्य विनष्टमिति

वनितावनितस्य विनष्टमिति ।

यदि चैकनिरन्तरसर्वशिव-

मविनोदविनोदमतिश्च कथम् ॥ १६॥

The Self is the annihilation of the masculine and the nonmasculine. It is the annihilation of the feminine and the nonfeminine. If there is only one indivisible, all-comprehensive absolute how can there be consciousness of joy and lack of joy?

यदि मोहविषादविहीनपरो

यदि संशयशोकविहीनपरः ।

यदि चैकनिरन्तरसर्वशिव-

महमेति ममेति कथं च पुनः ॥ १७॥

If the Supreme is free of delusion and sorrow, doubt and grief If there is only one indivisible, all-comprehensive absolute how can there be I and mine?

ननु धर्मविधर्मविनाश इति

ननु बन्धविबन्धविनाश इति ।

यदि चैकनिरन्तरसर्वशिवं-

मिहदुःखविदुःखमतिश्च कथम् ॥ १८॥

The supreme is the destruction of virtue and vice. It is the destruction of bondage and freedom form bondage. If there is only one indivisible, all-comprehensive absolute How can there be here any consciousness of sorrow and the absence of sorrow?

न हि याज्ञिकयज्ञविभाग इति

न हुताशनवस्तुविभाग इति ।

यदि चैकनिरन्तरसर्वशिवं

वद कर्मफलानि भवन्ति कथम् ॥ १९॥

No distinction of sacrificer and sacrifice exists. No distinction of fire and ingredients exists. If there is only one indivisible, all-comprehensive absolute how can there be any fruits of work?

ननु शोकविशोकविमुक्त इति

ननु दर्पविदर्पविमुक्त इति ।

यदि चैकनिरन्तरसर्वशिवं

ननु रागविरागमतिश्च कथम् ॥ २०॥

The Self is verily free from sorrow and absence of sorrow. The Self is free from pride and the absence of pride. If there is only one indivisible, all-comprehensive absolute how can there be consciousness of attachment and nonattachment?

न हि मोहविमोहविकार इति

न हि लोभविलोभविकार इति ।

यदि चैकनिरन्तरसर्वशिवं

ह्यविवेकविवेकमतिश्च कथम् ॥ २१॥

No such change as illusion and freedom from illusion exists. No such change as greed and freedom from greed exists. If there is only one indivisible, all-comprehensive absolute how can there be consciousness of discrimination and lack of discrimination?

त्वमहं न हि हन्त कदाचिदपि

कुलजातिविचारमसत्यमिति ।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम् ॥ २२॥

There are never any "you" and "I". The discrimination of family and race is false. I am indeed the Absolute and the Supreme Truth. In that case how can I make salutation?

गुरुशिष्यविचारविशीर्ण इति

उपदेशविचारविशीर्ण इति ।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम् ॥ २३॥

The Self is that in which the distinction of teacher and disciple disappears and in which the consideration of instruction also disappears. I am indeed the Absolute and the Supreme Truth. In that case how can i make salutation?

न हि कल्पितदेहविभाग इति

न हि कल्पितलोकविभाग इति ।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम् ॥ २४॥

There is no imagined division of bodies. There is no imagined division of worlds. I am indeed the Absolute and the Supreme Truth. In that case how can i make salutation?

सरजो विरजो न कदाचिदपि

ननु निर्मलनिश्चलशुद्ध इति ।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम् ॥ २५॥

The Self, never endowed with passion or devoid of it, is verily spotless, immovable and pure. I am indeed the Absolute and the Supreme Truth. In that case how can i make salutation?

न हि देहविदेहविकल्प इति

अनृतं चरितं न हि सत्यमिति ।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम् ॥ २६॥

No distinction such as body and bodilessness exists, nor is it true that there is false action. I am indeed the Absolute and the Supreme Truth. In that case how can i make salutation?

विन्दति विन्दति न हि न हि यत्र

छन्दोलक्षणं न हि न हि तत्र ।

समरसमग्नो भावितपूतः

प्रलपति तत्त्वं परमवधूतः ॥ २७॥

Where one knows nothing, there is verily no versification. The Supreme One, pure of thought, absorbed in the consciousness of the homogenous being - prattles about the truth.

सप्तमोऽध्यायः Chapter 7

रथ्याकर्पटविरचितकन्थः

पुण्यापुण्यविवर्जितपन्थः ।

शून्यागारे तिष्ठति नग्नो

शुद्धनिरञ्जनसमरसमग्नः ॥ १॥

The enlightened one nude or clad in a patched garment of rags gathered from roads follows the path which is devoid of virtue and stays in an empty abode - absorbed in the pure, stainless homogenous Being.

लक्ष्यालक्ष्यविवर्जितलक्ष्यो

युक्तायुक्तविवर्जितदक्षः ।

केवलतत्त्वनिरञ्जनपूतो

वादविवादः कथमवधूतः ॥ २॥

The enlightened one - aims at that which is without any mark or marklessness. He is skilful, being devoid of right or wrong. He is the absolute truth, stainless and pure. How can the liberated on engage in discussion and disputation?

आशापाशविबन्धनमुक्ताः

शौचाचारविवर्जितयुक्ताः ।

एवं सर्वविवर्जितशान्त-

स्तत्त्वं शुद्धनिरञ्जनवन्तः ॥ ३॥

Free from entrapment in the snares of hope and devoid of purificatory ceremonies, The enlightened one is ever absorbed in the absolute. Thus having renounced all He is the truth, pure and stainless.

कथमिह देहविदेहविचारः

कथमिह रागविरागविचारः ।

निर्मलनिश्चलगगनाकारं

स्वयमिह तत्त्वं सहजाकारम् ॥ ४॥

How can there be any discussion here of the body and disembodiment of attachment and detachment? Here is the truth itself in its spontaneous natural form-pure, immovable like the sky.

कथमिह तत्त्वं विन्दति यत्र

रूपमरूपं कथमिह तत्र ।

गगनाकारः परमो यत्र

विषयीकरणं कथमिह तत्र ॥ ५॥

Where the truth is known, how can there be form and formlessness? Where there is the Supreme, whose form is like the sky, how is perception of any object possible?

गगनाकारनिरन्तरहंस-

स्तत्त्वविशुद्धनिरञ्जनहंसः ।

एवं कथमिह भिन्नविभिन्नं

बन्धविबन्धविकारविभिन्नम् ॥ ६॥

The Supreme Self is indivisible - of the form of the sky. It is the truth, pure and stainless. Thus how can there be here difference and nondifference - bondage and freedom from bondage - transformation and division?

केवलतत्त्वनिरन्तरसर्वं

योगवियोगौ कथमिह गर्वम् ।

एवं परमनिरन्तरसर्व-

मेवं कथमिह सारविसारम् ॥ ७॥

Here is only the Absolute Truth indivisible and the All. How can there be here union, disunion, or pride? If thus there is here only the Supreme - the indivisible and the All - how can there be here any substance or absence of substance?

केवलतत्त्वनिरञ्जनसर्वं

गगनाकारनिरन्तरशुद्धम् ।

एवं कथमिह सङ्गविसङ्गं

सत्यं कथमिह रङ्गविरङ्गम् ॥ ८॥

Here is the absolute Truth indivisible and pure, stainless and the All of the form of the sky. Thus how can there be here association and dissociation?

योगवियोगै रहितो योगी

भोगविभोगै रहितो भोगी ।

एवं चरति हि मन्दं मन्दं

मनसा कल्पितसहजानन्दम् ॥ ९॥

The enlightened one is a yogi devoid yoga and the absence of yoga. He is an enjoyer, devoid of enjoyment and absence of enjoyment. Thus he wanders leisurely, filled with the spontaneous joy of his own mind.

बोधविबोधैः सततं युक्तो

द्वैताद्वैतैः कथमिह मुक्तः ।

सहजो विरजः कथमिह योगी

शुद्धनिरञ्जनसमरसभोगी ॥ १०॥

If the yogi is always related to knowledge and perception, to duality and unity how can he be free here? How can a yogi be natural and free from attachment here? He is the enjoyer of the pure, stainless and homogenous Being.

भग्नाभग्नविवर्जितभग्नो

लग्नालग्नविवर्जितलग्नः ।

एवं कथमिह सारविसारः

समरसतत्त्वं गगनाकारः ॥ ११॥

The Self is destruction, devoid of the destroyed and the undestroyed. The Self is the auspicious moment, Devoid of the auspicious and inauspicious time. Thus, how can there be here substance and the absence of substance? The truth which is homogenous is of the form of the sky.

सततं सर्वविवर्जितयुक्तः

सर्वं तत्त्वविवर्जितमुक्तः ।

एवं कथमिह जीवितमरणं

ध्यानाध्यानैः कथमिह करणम् ॥ १२॥

Forever divested of all and united to the Self - the enlightened one is the All - free and devoid of truth. Thus, how can there be here life and death? And how can there be any accomplishment through meditation and lack of mediation?

इन्द्रजालमिदं सर्वं यथा मरुमरीचिका ।

अखण्डितमनाकारो वर्तते केवलः शिवः ॥ १३॥

All this is magic, like a mirage in the desert. Only the absolute Self, of indivisible and impenetrable form exists.

धर्मादौ मोक्षपर्यन्तं निरीहाः सर्वथा वयम् ।

कथं रागविरागौश्च कल्पयन्ति विपश्चितः ॥ १४॥

To all things - from the practice of religious laws and duties to liberation, we are completely indifferent. How can we have anything to do with attachment or detachment? Only the learned imagine these things.

विन्दति विन्दति न हि न हि यत्र

छन्दोलक्षणं न हि न हि तत्र ।

समरसमग्नो भावितपूतः

प्रलपति तत्त्वं परमवधूतः ॥ १५॥

Where one knows nothing, there is verily no versification. The Supreme One, Pure of thought, absorbed in the consciousness of the homogenous being prattles about the truth.

अष्टमोऽध्यायः Chapter 8

त्वद्यात्रया व्यापकता हता ते

ध्यानेन चेतःपरता हता ते ।

स्तुत्या मया वाक्परता हता ते

क्षमस्व नित्यं त्रिविधापराधान् ॥ १॥

By making my pilgrimage to Thee Thy all-pervasiveness has been destroyed by me. With my meditation, Thy transcendence of the mind has been destroyed. Thy transcendence of speech has been destroyed by my singing Thy Praise. Ever forgive me these three sins.

कामैरहतधीर्दान्तो मृदुः शुचिरकिञ्चनः ।

अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः ॥ २॥

A sage is one whose intelligence is unsmitten by lusts -who is self-controlled, gentle and pure - who possesses nothing, who is indifferent - who eats moderately -is quiet and steady and has taken refuge in me.

अप्रमत्तो गभीरात्मा धृतिमान् जितषड्गुणः ।

अमानी मानदः कल्पो मैत्रः कारुणिकः कविः ॥ ३॥

The sage is vigilant and resolute - has a profound mind and has conquered the six bondages; he is not proud, but gives honour to others; he is strong, friendly to all
compassionate and wise.

कृपालुरकृतद्रोहस्तितिक्षुः सर्वदेहिनाम् ।

सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः ॥ ४॥

The sage is merciful, non-violent and enduring of all. He is pure hearted and is the essence of truth; he is the same to all and beneficent to all.

अवधूतलक्षणं वर्णैर्ज्ञातव्यं भगवत्तमैः ।

वेदवर्णार्थतत्त्वज्ञैर्वेदवेदान्तवादिभिः ॥ ५॥

The sign of an Avudhuta should be known by the blessed ones, by those who know the truth of the significance of the letters of the Vedas and who teach Veda and Vedanta.

आशापाशविनिर्मुक्त आदिमध्यान्तनिर्मलः ।

आनन्दे वर्तते नित्यमकारं तस्य लक्षणम् ॥ ६॥

The significance of the letter "A" is that the Avudhuta is free from the bondage of hopes is pure in the beginning, middle and end and dwells ever in joy.

वासना वर्जिता येन वक्तव्यं च निरामयम् ।

वर्तमानेषु वर्तेत वकारं तस्य लक्षणम् ॥ ७॥

The syllable "VA" is indicative of him by whom all desires have been renounced whose speech is wholesome and who dwells in the present.

धूलिधूसरगात्राणि धूतचित्तो निरामयः ।

धारणाध्याननिर्मुक्तो धूकारस्तस्य लक्षणम् ॥ ८॥

The syllable "DHU" is a sign of him whose limbs are grey with dust - whose mind is purified- who is free from all diseases - and who is released from the practice of concentration and meditation.

तत्त्वचिन्ता धृता येन चिन्ताचेष्टाविवर्जितः ।

तमोऽहंकारनिर्मुक्तस्तकारस्तस्य लक्षणम् ॥ ९॥

The syllable "TA" is significant of him by whom the thought of Truth has been made steady who is devoid of all thoughts and efforts and who is free from ignorance and egoism.

दत्तात्रेयावधूतेन निर्मितानन्दरूपिणा ।

ये पठन्ति च शृण्वन्ति तेषां नैव पुनर्भवः ॥ १०॥

This Gita or song is composed by Dattatreya Avadhuta who is the embodiment of bliss. Whoever reads or hears it has never any rebirth. One who has realized the Self is never reborn.

इति अष्टमोऽध्यायः ॥ ८॥